

MAR 01 1984

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# Would women appeal to Charter?

Bert Witvoet

A newsreport has it that the Hon. Robert Welch, Deputy Premier of Ontario and Minister Responsible for Women's Issues, has said that women who have been refused ordination may want to appeal to the new Constitution.

According to Chris Westcott, Special Assistant to the Minister, the statement by Mr. Welch was not made in his capacity as Deputy Minister or Minister Responsible for Women's

Issues. "He spoke as an individual," says Mr. Westcott.

"Nor is Mr. Welch saying what churches ought to do," he added. He was merely indicating that he would

not be surprised if in the light of present appeals to the Constitution, women might want to challenge churches on their refusal to ordain women as priests or ministers.

Mr. Welch is a member of St. George's Anglican Church in St. Catharines, Ontario. His church allows women to be priests.

Mr. Welch's statement was made in the wake of a pastoral letter from the Roman Catholic Archbishop of Toronto, who pronounced that the demand for women priests was based on theological aberrations and that the official position of the Church of Rome was that women will not be allowed to become priests.

According to Mr. Westcott, the Minister was probably referring to clause 15 of the Charter of Rights and Freedoms adopted by the Canadian Government in 1981.

Clause 15 reads: "every individual is equal before and under the law and has the right to the equal protection and equal benefit of the law without discrimination and, in particular, without discrimination based on race, national or ethnic origin, colour, religion, sex, age, or mental or physical disability."

Mr. Westcott feels that the Minister's statement must be seen in the light of recent successful appeals to the Charter such as a man's claim that the police does not have the right to force him to take a breathalyzer test.

Mr. Westcott thinks that in the near future the Minister may want to clarify what his intention was when he made the statement.

Churches will be interested in the question of legal rights, especially when they do not allow ordination of women.



the Hon. Robert Welch

For some it has been a theological question up till now. It may some time in the future become a legal question.

One would hope that a church could decide its own position and determine its own character without having to face legal questions, or feel pressured by possible legal action.

## Calvinist Contact

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39th year of publication,

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February 24, 1984

## Happy Bis-sextile Day

C.C. Staff

1984 is a leap year. That means we leap over a day more than a common year. It might be better to call it a catch-up year, because by adding a day at the end of February we catch up to where we should be.

If you want a fancy term for the year you can also call it a bis-sextile year. Bis-sextile is a Latin term combining the word *bis* (meaning twice) and *sextus* (meaning sixth). This refers to the Roman practice of counting the sixth day before March, namely February 24, twice.

Leap year solves the problem of the extra 6 hours per normal year which the earth requires to make a full revolution around the sun. In four years this deficit adds up to 24 hours or a day.

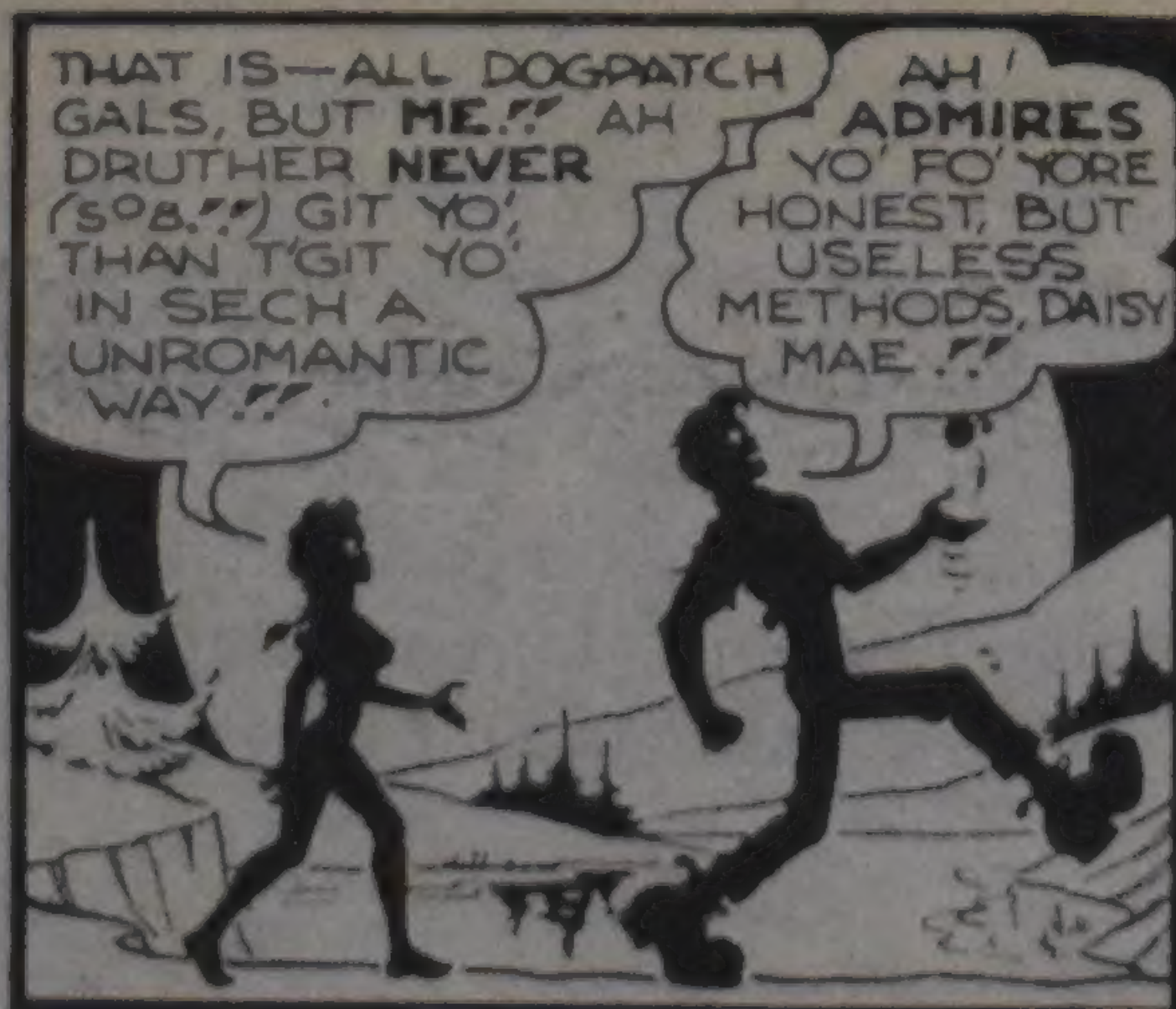
But this deficit of 6 hours per year is not accurate. It's 11 minutes and 14 seconds too much. To solve that problem we skip leap year at the end of each century not divisible by 400.

In other words, the year 2000 is divisible by 400, so it will be a leap year. But the years 2100, 2200 and 2300 are not divisible by 400 and will not be leap years. This way the excess will be reduced again ... but not quite accurately!

The total excess over 400 years was 74 hours, 53 minutes, and 20 seconds. If you take off three leap years that were skipped, then the excess after 400 years will still be 2 hours, 53 minutes and 20 seconds.

So, some time after 3323 years, we will have to skip another leap year in order to get back to where the earth in reality is. Well, roughly speaking that is, because there will still be a slight ...

This is the scientific explanation of leap



year. But, as can be expected, a phenomenon like leap year, which is connected with the way the earth revolves around the sun, is bound to gather around itself some folklore stuff. After all, the ancients and even many moderns think that whatever happens out there in space has great significance for daily life on earth.  
Continued on page 9 ...

## Summer Job Market starts again

It's time to think about summer jobs again when you're a student. *Calvinist Contact* will carry the Summer Job Market section in the classifieds from March 9 until May 25.

Please include name, age, address, phone number, experience and type of work you are seeking.

This service is free of charge. Only one request: please cancel the ad as soon as you have found employment so that you don't use up valuable space needlessly.

## Fonthill author receives award

Bert Witvoet

Lini R. Grol's book *Liberation 1944-1945* has been chosen as the winner of the 1983 Canadian Club of Hamilton award.

The Canadian Club was founded in Hamilton, Ont. in 1892, but now has 20,000 members across Canada. One of their aims is to encourage Canadian arts and authors.

Lini Grol lives in Fonthill, Ont. and is known in the region for her scissor art.

One of her free-hand scissor cuttings appeared on the front page of the 1983 Christmas issue of *Calvinist Contact*.

The award was given at a special luncheon in Hamilton on February 15.

*Liberation* describes Lini Grol's personal experiences during the end of World War II. She lived in Nijmegen with her parents. Their house was burned down by the Germans days after they had seen the Allied soldiers in the next street. They fully expected to be liberated at that time.

However, the fortunes of war turned out differently. They were chased out of their house and ended up walking for three weeks to Heerenveen.

Some eight months later the family returned to Nijmegen. This time all of Holland had been liberated.

### Thinkbit

It's hard not to laugh when your two boys, who have just been knocking the daylight out of each other, kneel down and sweetly pray, "Jesus, tender shepherd, lead me; bless thy little lamb tonight."

told by a mother



Lini R. Grol

### In this issue:

Keith Knight reports on his visit to Cuba ..... p. 10, 11  
Lawyer Posthumus writes in response to the McBurney tax case ..... p. 9, 12



# Calvinist Contact

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## Editorial

**Editorial Advisory Board:** Stan de Jong, Anne Hutten, Jacob Kuntz, Nicholas B. Knoppers, Nick Loenen, Ineke Parlevliet, James R. Dickey, William Van Huijzen, Ellen B. Zwart.

# Should christian schools provide sex education?

There are vigorous discussions going on in some christian schools about the need for sex education. As can be expected in a healthy reformed community, some are in favour and some against.

Those who are against are afraid that their children will become unduly occupied with sexuality. There is enough sex emphasis around, they say. Besides, they believe it is the task of the parent to give instructions in this sensitive area of human behaviour.

Those who are for sex education in the school think it is all part of the general package. As a matter of fact, that there is so much wrong emphasis on sex in our society makes the shaping of right attitudes more necessary.

Their final argument is that schools act *in loco parentis* in every other respect of the curriculum, so why not in this area?

### More than the facts

That parents are concerned about the matter is not only understandable; it is commendable. Several public schools have adopted a separate course on family and sexuality, which is taught 2 or 3 times a week. But this practice does not necessarily assure enlightened minds.

The public school may be able to provide the facts, but how is it going to form attitudes? Is it going to teach that full sexual activity should take place only within the bonds of marriage? Bonds, you say? Singing "love and marriage go together like a horse and carriage" will probably elicit the response: "Maybe in the horse and buggy days, but not today."

I still remember a public high school student telling me excitedly how in health class teacher and students had spent some time listing all the sensitive areas of the body that could be touched by a lover to arouse sexual feelings in the other person. The list was impressive; although it read like a city directory. I don't think there was an area of the body that could be considered neutral.

I also remembered thinking that with that much detail about the erotic side of sexuality and no attention paid to morality and spirituality the class had begun to resemble a gourmet session: forty-one ways of basting a goose.

### Less divided

Fortunately, on this score there need be no doubt when it comes to sex education in the christian school. Christian schools enjoy the wonderful freedom of being able to shed the light of God's Word on any lesson about human life.

And by now there are a few textbooks around too that help the guiding process. Christian Schools International publishes two teacher's guides and one student booklet written by William Hendricks.

According to Henry Triezenberg, CSI Curriculum Administrator, there is less opposition to sex education in the christian school system than in the public school system. First of all, there is a shared worldview in the christian school; secondly, there is more trust between the parents and the teachers.

Mr. John Stronks, Curriculum Director of the Ontario Alliance of Christian Schools, personally recommends both the CSI and Concordia series for the christian school.

When still a principal, he would always let parents who had objections to sex education in the school read the text or teacher's guide. "If we stay within the boundary of what this book teaches, would you have a problem with it?" he would ask. The parents would invariably be satisfied.

### Better equipped

Sensitive christian teachers are uniquely enabled to stress the need for modesty, discretion, spontaneity and wonder when discussing God's gift of sexuality to his creatures. One may rest assured that christian schools will leave some of the mystery of human sexual behaviour intact, so that young persons are allowed to make their own discoveries within marriage about what part of the body tingles at what time.

Sex education in the christian school?

By all means. But make it so that the extension course is taken at home — good discussion with Dad or Mom and a realization that Dad and Mom are secure in their love and enjoy each other's nearness and oneness.

## Letters

### Suggestions from OACS chief

While I was happy to see that you printed the article, "Food for Thought" in your January 27th issue, I would like to point out that you forgot to acknowledge the fact that this was quoted from the OACS Communicator.

It seems to me that the heading for this section would be more appropriately called Education than School since Calvinist Contact is not an educational magazine in the more precise sense of the word.

While I appreciate you printing my letter about the NDP and can understand Mr. Vandezande's response, I think it might be profitable sometime in the future if the readers of Calvinist Contact were more aware of the various

definitions of the word "public." Naturally I would be willing to provide some of the information.

Adrian Guldemon, Executive Director, OACS

### Editor's response:

Thank you for pointing out our omission. "Food for Thought" was indeed quoted from the OACS Communicator, something which we usually, as a matter of policy, point out.

### Need to address problems of emergency housing

Regarding Ben Vandezande's articles on Emergency Housing and local politics, section 1 (4) of the General Welfare Assistance Act deems that a transient or homeless person can be

considered resident of the municipality in which (s)he applies for assistance and is thus eligible for monies from the local social services department, if (s)he meets other qualifying criteria.

Local policy often negates the intent of this section of provincial legislation and creates the problems that are described.

There has been very poor planning province wide for emergency and transition homes, and local municipalities have tended to refrain from developing such services for fear of bearing the financial burden of people from neighbouring municipalities who need such accommodation.

I commend Ben for his efforts in addressing the issue of emergency housing. I am also pleased to read about Mrs. Parlevliet's involvement as a counsellor in a transition home.

These are serious problems for all communities across this country. These are problems that we as Christians need to address as professionals, as private entrepreneurs, as constituents and as politicians.

Raymond A. Elgersma, Smith Falls, Ont.

### Satan wants the man of God

I agree with Mr. H. VanGurd who wrote: "No one ever has been able to find biblical grounds, why women should be in office." I agree also with Mr. J. Van Hemert: "Not emotions and attitudes but the Bible first" (Calvinist Contact, Jan. 27).

Paul the apostle through the Spirit of God knows what he was talking about in Tim. 2:13 and 14. He saw so clearly that



# SKYLIGHTS/WILLIAM R. RANG



## In the sunlight

"How can we live the christian life?"

We were on our first camp-out after the war and our heads were still filled with the memories of five disheartening years. The urge to survive had not included much thought of the christian life.

Our minister sat on top of the piano and his short legs dangled back and forth.

"How can we live the christian life?"

He smiled at us and asked how long or how short an answer we wanted.

A short one for starters, we suggested.

"Stay in the sunlight."

It was simple enough. If you want to reflect some of the light of the sun, if you want it to warm you, you should not crawl into the shade and you should not work at night. You need the light of the sun for growth, too. You cannot live the christian life without exposing yourself to the sun. Mere theory is not enough.

What the pastor suggested he had learned from James. "Keep yourselves in the love of God."

That calls on us to be active. We must work on it. It includes that we should not step into the shade. It clearly says that there are places where we should not go, things that we should not do, attitudes that we should not have.

Stay in the sunlight!

Six years later we heard the same words again, but this time they were directed at the two of us, on our wedding day.

"Keep yourselves in the love of God."

It's more than a suggestion. It is a command.



William Rang is Principal of the Christian School in Dunnville, Ont.

## The unfolding of God's grace

When we look at the first part of Genesis, we see a beautiful picture in the Garden of Eden of full equality between Adam and Eve. There are no indications that either one is participating in a specific role in God's domain. Only after sin has come into the world does God tell Eve that her desire will be to her husband and that he will rule over her.

When God promises that He will send his son as a saviour into the world. He seems to emphasize this promise to Eve by stating that it will be her seed that will destroy Satan and that this son will restore her to her former state.

By taking a look at history since Jesus' walk on earth we can detect something of God's plan for this world. It seems that God uses a gradual development process to first establish equality between Jesus and Gentiles, next to break down the barriers between the races, white and black, brown and yellow, and finally bring about full equality between male and female. When the Israelites came out of Egypt they were forced to wander in the desert for 40 years. They did not like that, but God made them spend that much time wandering before they could enter the promised land.

Today many people assume that the pressure for change in the church is caused by evil forces surrounding her. But can we be sure of that? The church is a living organism, a body that is constantly changing or reforming, guided by the Holy Spirit. We should be careful not to assume that God's revelation has ended with the last chapter of the Bible.

The church seems to be wandering in the wilderness, reluctant to take the road the Spirit wants it to take. Many of its members are fearful of what they see ahead and dread the consequences.

Instead they should believe that God will never abandon his Church and will supply in all her needs.

Let the church prove the spirits of our time and make sure that she does not become the reluctant bride.

I believe that the time has come for us to accept the fact that Jesus died to restore fully both men and women so that both may serve Him in all areas of life.

How then are we to deal with Scripture passages that seem to contradict the equality of male and female in their roles

in the church? For example, what do we do with the passage in which Paul instructs Timothy regarding the qualification of an officebearer?

It would appear that Paul never thought that women would aspire to be officebearers. Women may have imposed limitation on themselves, or it may have been dangerous for them to be officebearers in those days. Today we have many female missionaries, but in Paul's day it was no doubt dangerous for women to travel from town to town. Even Paul was robbed and stoned at times.

It is still quite common to impose limitation on ourselves. All Christians like to go to church to bring praises; yet, many of us fail to learn to play a musical instrument. If we all did we could so much more effectively praise our Lord.

I understand that the Synod of the Christian Reformed Church will have a debate about "headship." I understand headship to mean "to be in charge of" or "to have authority over." I cannot see how this debate will be very helpful in resolving the issue of female office bearers.

We learn from Scripture that Jesus Christ is in charge and that He has authority over all. Christianity to me means to serve and to love our Lord and our neighbour. It has little to do with headship. A debate over this concept may be appropriate in a world that does not recognize Jesus Christ as Saviour, but it hardly fits in the Church, the body of believers.

Recently in a letter to editor, a reader asked for justification of female officebearers from Scripture. But maybe we should turn this question around and ask, "Can we justify from Scripture that we do not appoint female officebearers?"

William Luinstra,  
Kincardine, Ont.

**EDITORIAL POLICY:** We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on.

A long letter, 500 to 750 words, may be published in the upper right hand corner of this page provided it meets editorial standards. Letters may be abbreviated or only excerpts may be

published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

Satan wanted Adam, and he got him through Eve his wife.

The Bible teaches: God the Father, then his Son who is the glory of the Father, then comes man and then the woman who is the glory of the man (I Cor. II:7). Eve desired to be wiser and that was the gateway Satan was waiting for. Now he could reach the man of God: Adam. Satan was laughing. So will it be again when you, man of God, take the woman out of the place where the Lord has put her. She will not be the glory of the man anymore but his downfall. Satan wants you men of God, who are the shepherds of the sheep, ordained through the Lord.

God himself has given the woman her place and it is a place of honour when she stays in that place. She is free. She can be a helpmate in being a mother in Israel, a

prophetess, a comforter, a help to big families, giving birth to children. Her task is a full one.

Do not take her out of her place. She will be a prisoner. There was Dorcas,

unordained, but full of good works. She was a glory for the apostles.

Do not give Satan a gateway, man of God. Don't be a philosopher, o man of God, who love to study who are so calm and patient to wait even years, for the people to accept your idea.

Be a prophet of the Lord. A prophet is

not scared to overthrow the tables, because he knows that God is on his side. A prophet acts directly, quickly and with fire for God's sake.

Mrs. Heidi De Vries,  
Newcastle, Ont.

## Pontius' Puddle





## Society

### Think global, act local

**Ben Vandezande**

As Christians today, eager to share the good news of Jesus Christ for life, we ignore the use of the media at our peril. In previous columns methods of using existing media (newspaper, radio and T.V.) were suggested. Today I want to start from scratch.

Have you ever considered a separate magazine that can be distributed door-to-door to your neighbours? Such a magazine could be produced locally with a very specific focus. Allow me to explain.

A magazine is one way of entering a neighbour's home in an unassuming way. But it is important to develop three foci for the magazine:

1. **It must be public:** The magazine must know who its readers are. It may not be an excuse for us to launch our pet peeves without communicating in terms of topics that our neighbour will understand. The perspective conveyed must be related to the public.
2. **It must be local:** The magazine must demonstrate a concern for and involvement in the local community.
3. **It must be positive:** Be clear in the christian direction of your material. Focus not only on analysis and critique but always on what alternatives are available, i.e. the theme of the magazine should be "Don't simply curse the darkness but light a candle."

#### For example, Channel

Perhaps I can be more specific by explaining how Channel magazine works. For the past ten years we have published Channel as a twenty-four page monthly from October to June. It is then distributed free of charge to 12,000 homes in St. Catharines/Niagara area. In most cases people distribute right in the neighbourhood where they live.

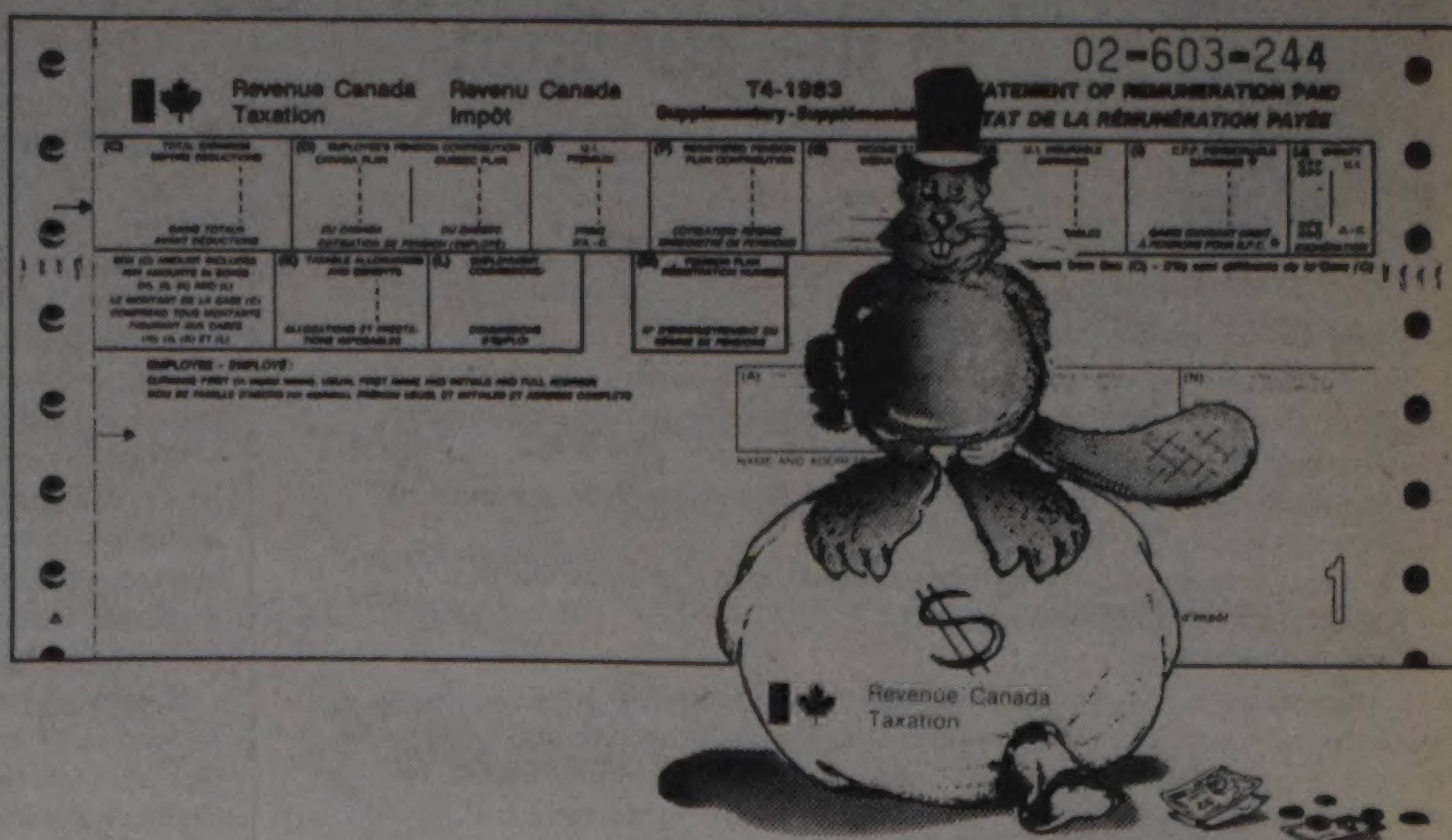
The pages of Channel are filled with articles, columns, a devotional and even a children's page. The pieces are short, specific and hopefully readable (that is a problem for us!). Rarely is an article longer than two pages and the topics are very diverse in order to attract a cross section of readers. It is your basic bathroom or bedside magazine ... short, pointed and easy to read.

The contents are not "evangelistic" in that they contain many specific references to scripture or the way to personal salvation. The articles tend to be topical and lifestyle oriented to get people to think about their basic assumptions.

Often the articles portray a positive christian alternative in the hope of demonstrating how the gospel of Christ affects lifestyle. These "alternatives" are not models so much as illustrations. The magazine is not an end in itself. It needs neighbours to make it come alive. It serves as a talking point with our neighbourhood.

Channel is one attempt to be such a magazine. It provides an opportunity for us to share what our faith means for our life. And the amazing thing is that almost two-thirds of those who get it, read it regularly.

### When the taxman repenteth — rejoice!



**Ben Vandezande**

The taxman is in the news a lot lately. At this rate he may attain the status of the tax collector in The New Testament! But the taxman *does* listen and not only snoop.

Readers of Calvinist Contact may recall several concerns raised in an article in the September 23rd issue "When the taxman cometh — awake!" The Finance Department has since come out with several changes to a discussion paper that propose amendments to rules governing private and public charities and foundations.

The original paper presented many problems. It proposed a much greater role for the Federal Government in supervising charities (usually a provincial job) and allowed the government to remove the assets of the charity if it did not follow the rules.

The proposals also prohibited public charities or foundations from using the resources for the benefit of its own members. That raised serious concerns for churches who would not be able to continue its many services to its own congregation and remain a public charity. (Section 149 (1) (a) (ii) For example, a deaconate could not help the church's needy, a school could

not provide scholarships or loans; a counselling service could not provide counselling at a lower cost.

The proposals also made the bookwork extremely complex, thus putting an additional strain on volunteer associations. One requirement would be that a charity keep track of all "major donors" to make sure that the same person is not giving to related charities.

#### Discussion paper dropped

The discussion paper has been dropped according to Pearl Schussein in Ottawa. In its place are some very specific changes that are far more limited in nature than the original proposals.

The result is that public charities and foundations will continue to operate under existing legislation. Many of the proposals named above have been dropped. Instead the new changes require all charities to be clearly identified as being private or public.

Any new public foundations or charities will not be allowed to receive more than 50 per cent of their capital from one person or group (except government agencies). If they get more they will be considered private foundations.

Charitable organizations must disburse at least 80 per cent of its donations (other than

endowments and testamentary gifts) each year. If they fail to do so they may be deregistered. (The discussion paper had proposed a special tax). However, charities may carry over excess disbursements against deficiencies in other years.

There are also changes on non-qualified investments and anti-avoidance rules which tighten the loopholes for private foundations or charities to shift their property among charities as a "dodge."

The bottom line is that the existing system for charitable organizations is still in place. Draft legislation will be available before final legislation is submitted to Parliament.

The changes appear to be for the better. And the taxman is to be commended for wisdom in withdrawing his paper.

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## News

# Singapore Anglican Church denounces premarital sex

The Anglican Church in Singapore has decided that it is not happy with the Church of England's revised marriage guide. According to a report in a recent issue of *Asia Week* the booklet "has created a storm of protest among Singapore's Anglicans... What the Anglicans in England consider 'a fact of modern life,' their brethren in Singapore have labelled 'moral decadence.'"

The report continues: At issue is the Church of England's implied softening of the traditional Christian

prohibition of sex before marriage. The revised booklet, written by Canon Hugh Melinsky, acknowledges that "sex will not always be a new experience for both partners." While not condoning premarital sex, it also does not condemn it. "For some there will have been full and free experimentation for some time," writes Canon Melinsky in a chapter on honeymoons.

Such sexual adventures are not for Singapore's young singles, according to local clergy. In a letter to a local

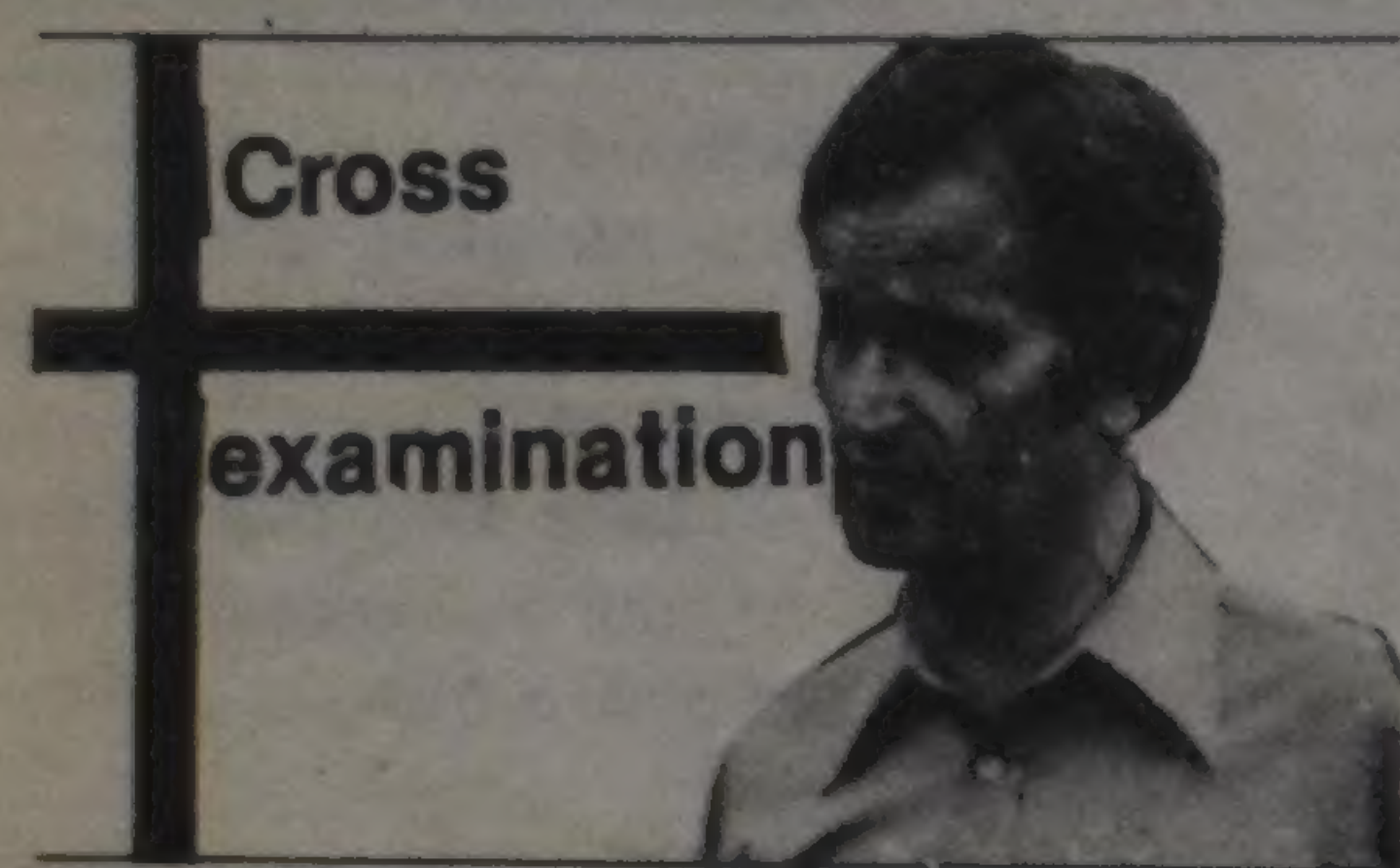
newspaper, Singapore Canon James Wong, vicar of the Anglican Chapel of the Resurrection, protested that "the guidelines of the pamphlet do not apply to our Anglican Church in Singapore. According to Canon Wong, "any sexual union before and outside marriage is wrong and violates the teaching of Jesus Christ."

Anglicans in Singapore, who form the third-largest denomination among an estimated 209,000 Christians there, were recently instructed

by the local head of their church, Bishop Moses Tay, "To keep strictly to the teachings of the Bible, which does not permit pre-marital sex." Archdeacon Lau Teik Oon, speaking for Bishop Tay, who was out of Singapore last week, told *Asiaweek*: "The Anglican Church in England and other Western countries may accept and condone premarital sex, but it is definitely not acceptable by our church in Singapore."

Canon Wong was harsher in his condemnation of the

pamphlet's interpretation of modern sexual behaviour. For him it reflected "the moral decadence and sexual permissiveness in Western societies. According to the Singapore clergyman, "We do not allow social and cultural changes of human behaviour to affect and change our Christian moral values at any time."



Cross

examination

### Dr. Bernard Zylstra

What should a reformed theological school look like? This is the question Dr. James A. De Jong addressed on February 9 when he was inaugurated as the fifth President of Calvin Theological Seminary, taking over from Dr. John H. Kromminga who had served in that position since 1956. Dr. De Jong pointed to four dimensions of a denominational seminary. I would like to summarize what he said in my own words.

### Standing under the Word

Dr. De Jong defined theology as the scientific study of God's Word in Scripture. This immediately introduces the major problem of science. Modern scientists argue that science can only be science if it is neutral with reference to revelation. What then does the theologian as scientist do when he studies the Bible, which is God's revelation to every person, including the theologian himself?

Can the theologian say: "Look, on Sunday I confess my faith in the Bible as God's Word. But on Monday, I look at the Bible as a book, as history, as literature, as a source of information about the religious experiences of the people of Israel. And when I do that, I put parentheses around my confession of the Bible as God's Word." This stance led to liberal theology which radically undermined the church's role as the proclaimer of truth and ethical norms.

The new President of Calvin Seminary addressed himself to this problem forthrightly. This is what he said: "The theologian stands under the Word before he can ever properly turn to the Word." That's the right approach. Scholars who don't accept the Bible as God's Word can gather an amazing amount of information about the Bible as a book, as literature, as history. Bible-believing Christians can benefit immensely from all of that. But that information in the final analysis is quite useless unless the theologian takes a stand, by rejecting the neutrality of science and accepting the authority of biblical revelation for science.

### Standing in the confessions

In looking at the Bible, the theologian doesn't begin from scratch. He stands in the tradition of his spiritual forefathers. He works in the setting of the church itself. This means, as De Jong put it, that "the theologian takes his stand in the confessions. The faith they express burns within him. He loves it. He propagates it. He defends it. He promotes it. He teaches it."

But that brings up a new problem. What is

## Marks of a reformed seminary

authoritative for the theologian — the Bible or the confessions? That is a problem for everyone of us because in effect the life of the church or a denomination is often tied much more closely to the creeds than to the Bible. The Christian Reformed Church is no exception, and for this reason professors at its seminary have often been afraid of giving dynamic leadership to the church and their students.

De Jong did not skirt this problem. The confessions, he said, are not final, the Bible is. "As the theologian does his work, he discovers the weaknesses, the lacunae, even the errors in his tradition. This is inevitable if the theologian interacts constructively with the Christian heritage. Sometimes this exposure may reach into the confessional formulations of the faith."

Part of our maturity in Christ entails a recognition of human sin and its limitations. Part of our spiritual maturity as theologians is our willingness to accept this exposure, when made responsibly and in the manner agreed upon by the community." Right on!

### A new worldview

Today theologians, De Jong asserted, must assist in the development of a new, evangelical cultural initiative. How? "They must help in building and implementing a new, late twentieth-century world-and-life view. It must be one that penetrates to the heart of modern issues with the salt of the gospel."

Can a seminary do that all by itself? No! "Theology must come out of the seminary and engage in some hard and specific work with believing experts in other disciplines on the actual issues of the day. This work has begun on some fronts, including work on campuses of reformed colleges." What more needs to be said?

### Ecumenical horizons

Finally, De Jong said, theology "cannot be detached or isolated from the ecumenical arena." Reformed theologians must be willing to engage in a dialogue with theologians everywhere. Isn't this a scary business? De Jong: "Theological conversation across confessional and denominational boundaries is not a commitment to compromise nor to ecclesiastical merger."

If Dr. James De Jong can help implement these marks, Calvin Seminary will have a great future!

Dr. Bernard Zylstra is President of the Institute for Christian Studies in Toronto.

## RBC choir tours Ontario during March

Reformed Bible College is sending its choir for a series of concerts in Ontario during March. Under the leadership of music Professor Jack Van Laar, the choir will be joined by RBC staff members Keith Meyering and accompanist Assistant Professor Kenneth Bos.

The schedule of concerts is as follows: Saturday, March 10, Mount Hamilton Christian Reformed Church of Hamilton; Monday, March 12, Covenant CRC of St. Catharines; Tuesday, March

13, Mountainview CRC of Grimsby; Wednesday, March 14, Second Brampton CRC of Brampton; Thursday, March 15, Clarkson CRC of Mississauga, Ontario. In addition, the choir will be making visits to a number of retirement homes and area schools. Keith Meyering, director of admissions at RBC, will share information concerning degree programs and financial assistance.



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Church

Pastoral Pondering

Heresy in the heidelberg?

**Carl D. Tuyl**  
All translation is hazardous work, and especially so the translation of ecclesiastical confessions. Our denomination is presently engaged in the work of translating the Canons of Dort, and we might well wish the people on the committee a measure of special wisdom. It is no secret that the translation currently in use has significant flaws.

The new translation of the Heidelberg Catechism was begun in 1968. The previous year Classis Hamilton had overtured synod "to study the feasibility of adopting a new translation of the Heidelberg Catechism for educational purposes..." The Synod of 1968 mandated a committee "... to submit a modern and accurate translation of the Heidelberg Catechism which will serve as the official text of the Heidelberg Catechism and as a guide for catechism preaching."

This committee submitted the version now in use to the Synod of 1975 for approval which was given with the usual expressions of appreciation and gratitude.

Not Infallible

The advisory committee more than once remarked that the study committee had done an excellent work of translation. It is most certainly not my intention to take away from that expressed appreciation.

The work, however, is not infallible. In my weekly preaching on the catechism I become increasingly appreciative of the work of the translation committee, although once in a while I do detect certain inaccuracies.

An error in the translation of Lord's Day XXX goes beyond the category of simple inaccuracy, and renders the answer to Question 81 of doubtful orthodoxy.

The question itself was somewhat freely translated in the older version: "For whom is the Lord's supper instituted?" Our current translation stays much closer to the original by rendering: "Who are to come to the Lord's Table?"

The answer reads as follows:  
"Those who are displeased with themselves because of their sins but who nevertheless trust that their sins are pardoned and that their continuing weakness is covered by the suffering and death of Christ, and who also desire more and more to strengthen their faith and to lead a better life. Hypocrites and those who are unrepentant, however, eat and drink judgment on themselves."

My difficulty is with the phrase "that their continuing weakness is covered." The German *textus receptus* speaks



Insignia on title page of first printing of the Heidelberg Catechism, 1563.

about "ubrige Schwachheit" which the earlier translation rendered as "remaining infirmity."

Indulgence for future sins?

It is a fact that the individual believer in the examination required for a blessed celebration of the sacrament of the Lord's Supper may know that his or her sins by faith in Jesus Christ are pardoned. Such examination, if done in honesty, and not in a perfunctory manner will reveal "remaining infirmities."

The words, so I take it, describe the progress yet to be made in sanctification. In the words of the apostle Paul: flesh which yet must be crucified, areas of life in which the devil, the world, and our own flesh pose a strong temptation to which we are inclined to succumb. Sins which we are apt to commit. A potentiality to transgress.

"Remaining infirmity" is discovered by looking back in one's life, and it causes the Christian to be displeased. "Continuing weakness," however looks into the future. The current translation amounts to an indulgence of sins yet to be committed.

I believe that the phrase "continuing weakness" amounts not only to a faulty translation of the original, but much more than it introduces a note of questionable doctrinal purity. The phrase occasions a certain smugness about continuing weakness.

I am persuaded that the believer's sins are cast into the depths of the sea (Micah 7: 19), but with respect to continuing weakness the Bible does not proclaim a sort of blanket general absolution.

On the contrary, time and again the Bible commands us to do fierce battle with our continuing weakness. "... I am writing to you so that you may not sin ...", "therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely", "so then, brethren, we are debtors, not to the flesh ... if you live according to the flesh you will die ...", to mention only a few scriptures.

The Bible does not grant indulgences for future sins, and although we may never doubt the forgiveness of sins, we must not become too smug and comfortable with continuing weaknesses.

Carl Tuyl is the pastor of the First Christian Reformed Church of Toronto, Ont.

CR See

Medical consultations affirm new strains of gripe; causing denominations to rupture in their headshippe.  
Sy Nodd

Six and Five

A church applied the "six and five," refused to give its pastor more; but he, encouraged by his wife, referred to Amos six verse four.  
Klaas Sis

Church News

Christian Reformed Church

Declined

— Kingston, Ont. Rev. Dan Tigchelaar of Victoria, BC

Accepted

— Forest, Ont. Rev. John Klompenhouwer of Fredericton, NB

Press Parade

Cabbage patch dolls born at Baptist College

CLEVELAND, Ga. (EP) — Cabbage Patch dolls, the most popular toy in the last Christmas season, were first created at Truett-McConnell College in Cleveland, Ga.

Xavier Roberts, who has become a multimillionaire because of the dolls, told *USA Today* he first created the soft sculptures for an art class at Truett-McConnell, a junior college affiliated with the Baptist Convention of the State of Georgia. Robert's company has produced more than 350,000 of the handmade version and Coleco, which purchased the right to mass-produce the dolls, sold approximately 2.5 million, according to *USA Today*.

Press Parade

Not even Mother Teresa immune from criticism

CHICAGO, Ill. (EP) — Mother Teresa of Calcutta has been assailed as the "patron of the status quo" in the house organ of the National Coalition of American Nuns. The critique under the headline, "Mother Teresa: A Patriarchal Woman," was written by Sister Jane Boyer, the editor of the organization's newsletter and a member of the Sisters of Loretto religious order.

Sister Boyer acknowledges that the world's best-known nun is, in fact, a "saint of charity," but she charged that Mother Teresa is a tool of repressive and unjust forces both in the Roman Catholic Church and in nations where her Missionaries of Charity are stationed.

Mother Teresa, said Sister Boyer, is "esteemed by the government of India. Yet if she asked WHY are people dying on the streets, and if she pointed

out that land reform would give these people a place to live as well as to die, her popularity just might undergo a radical revision." In contrast, wrote Sister Boyer, modern American nuns are "employing the tools of social analysis to ask WHY do people starve? ... WHY do people sleep on streets? ... WHY do people have inadequate health care and education?"

FROM COAST TO COAST

ALBERTA

Brooks-CKBR..... 9:00 a.m. 1340  
Edmonton-CHQT... 7:30 a.m. 1110  
Edson-CJYR..... 10:00 a.m. 970  
Ft. McMurray-CJOK 9:00 a.m. 1230  
Taber-CKTA..... 8:00 a.m. 1570

BRITISH COLUMBIA

Abbotsford-CFVR. 11:30 a.m. 1240  
Burns Lake-CFLD.. 9:15 a.m. 1400  
Kitimat-CKTK..... 8:30 a.m. 1230  
Osoyoos-CKOO..... 8:30 a.m. 1490  
Penticton-CKOK..... 8:30 a.m. 800  
Port Alberni-CJAV  
(Tues)..... 9:30 a.m. 1240  
Smithers-CFBV... 9:15 a.m. 1230  
Summerland-CKSP. 8:30 a.m. 1450  
Terrace-CFTK..... 8:30 a.m. 590  
Vancouver-CJVB... 9:00 a.m. 1470  
Vernon-CJIB..... 9:30 p.m. 940

Atikokan-CFAK... 10:00 a.m. 1240  
Altona-CFAM..... 9:30 a.m. 950  
Boisevain-CJRB... 9:30 a.m. 1220  
Steinbach-CHSM... 9:30 a.m. 1250  
Winnipeg-CKJS..... 9:15 a.m. 810

ONTARIO

Ajax-CHOO..... 9:30 a.m. 1390

Chatham-CFCO.....  
Brantford-CKPC... 10:00 p.m. 1380  
Ft. Frances-CFOB.. 10:30 a.m. 800  
Guelph-CJOY..... 9:30 p.m. 1480  
Hamilton-CHAM... 7:30 a.m. 1280  
Kingston-CFMK... 10:00 a.m. 96.3  
Newmarket-CKAN.. 9:30 a.m. 1480  
Ottawa-CFGO..... 8:30 a.m. 1440  
Owen Sound-CFOS. 10:30 a.m. 560  
Pembroke-CHOV  
(Sat)..... 6:00 p.m. 1350  
St. Catharines-CJQR. 10:30 a.m. 97.7MC  
Sarnia-CHOK..... 7:30 a.m. 1070  
Stratford-CJCS... 8:45 a.m. 1240  
Wingham-CKNX.... 10:30 a.m. 920  
Woodstock-CKDK. 8:30 a.m. 1340

NOVA SCOTIA

Digby-CKDY..... 5:00 p.m. 1420  
Kentville-CKEN... 5:00 p.m. 1490  
Middleton-CKAD... 5:00 p.m. 1350  
New Glasgow-CKEC 7:30 a.m. 1320

Sydney-CJCB..... 8:00 a.m. 1270  
Windsor-CFAB..... 5:00 p.m. 1450

NEW BRUNSWICK

Fredericton-CFNB.. 10:30 a.m. 550  
Newcastle-CFAN.... 9:00 a.m. 790  
Saint John-CHSJ... 9:00 a.m. 1150

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ONTARIO

CFML-Cornwall.... 9:30 a.m. 1170  
CFCL-Timmins..... 9:30 a.m. 620

QUEBEC

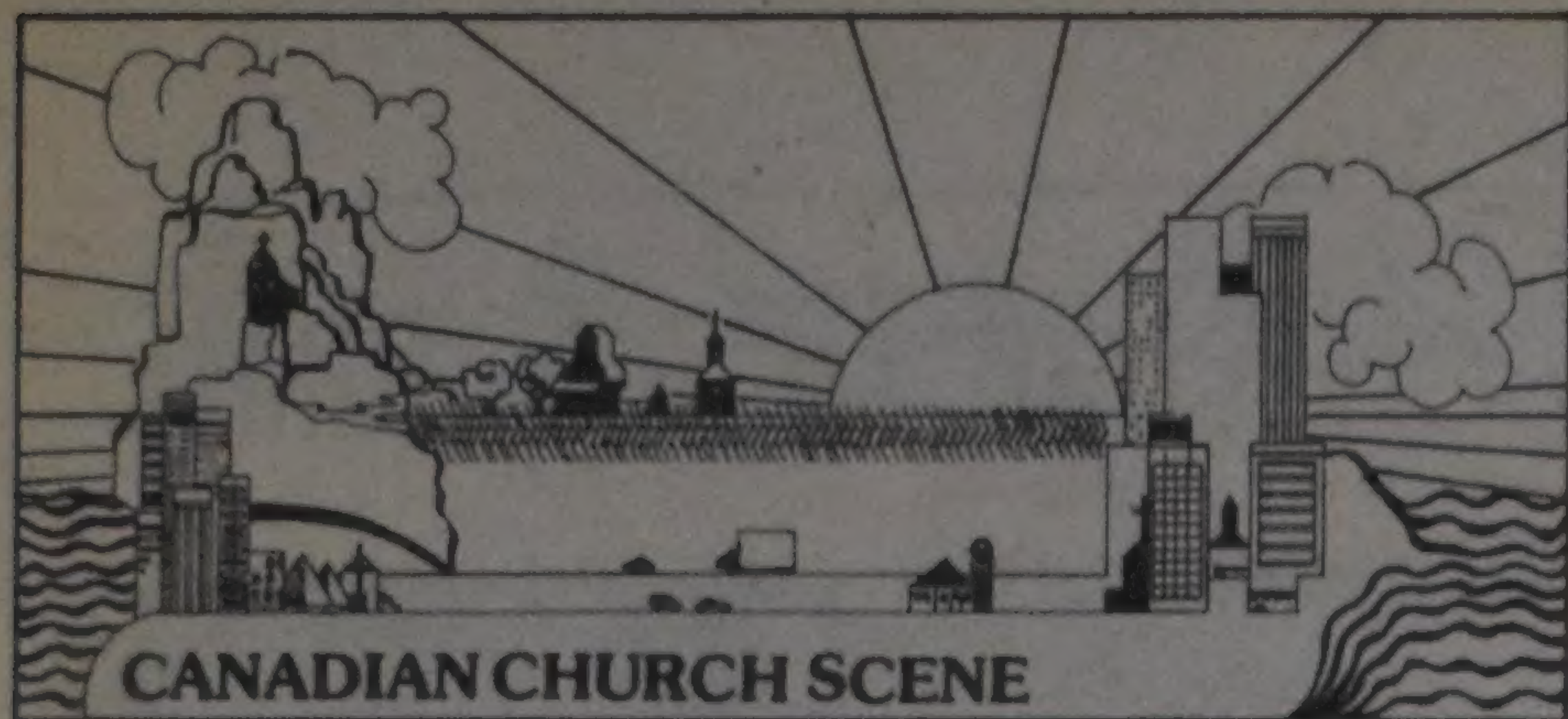
CHRS-Montreal.... 8:00 a.m. 1090  
CKLM-Montreal.... 9:15 a.m. 1570  
CKCV-Quebec City. 7:15 a.m. 1280  
CHLN-Three Rivers.. 7:45 a.m. 550

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**Johan Tangelder**

## Birth and government

On June 10, 1925, the Mutual Street Arena in Toronto was filled to capacity as 347 men and women Commissioners and 8,000 supporters, representing the Congregationalist, Methodist and Presbyterian congregations across Canada, met for the founding service of the world's first major church merger.

This union brought together more than 600,000 members to form the United Church of Canada, the nation's largest Protestant church. The UC's organization and church order were shaped by all its three constituents. However, it is mostly Presbyterian. Its supreme court is the biennial General Council (a Congregational term). Next comes the annual Conferences (a Methodist phrase), and then the Presbyteries.

At the local level the official Board resembles the Methodist "quarterly meeting" and the "Session" (a Presbyterian term) oversees the spiritual welfare of the congregation. The stewards supervise the practical affairs and maintenance of the local church. A candidate for the ministry must accept placement anywhere in Canada for the first two years after his ordination, after which he may be eligible for a call.

## The components

As an ecumenical minded body the UC early applied for and received membership in the Alliance of Reformed Churches Holding the Presbyterian System, also known in English speaking countries since 1954 as the World Presbyterian Alliance.

The UC also became a member of the International Congregational Council and the Ecumenical Methodist Conference. The membership of the UC was mainly Anglo-Saxon. In 1931 the Dominion census told that of the 10,376,786 people in Canada, 5,381,071 were of British origin. The mainline denominations didn't manage to win the other ethnic groups. Even today the traditional Canadian churches remain predominantly Anglo-Saxon.

Many hailed the UC as a significant step towards the Christianization of Canada, the forward march of the Gospel into the old and new frontiers. Others were and are of a different opinion. The Canadian historian Dr. W.L. Morton described the union "as much more a matter of pooling resources and aiding the weaker rural churches than an exercise

in Christian brotherhood or the ecumenical spirit. In many ways it was a Protestant rally against the steady growth of the Roman Catholic Church. Because it was these things, it left the new church increased in numbers and in wealth, but uncertain in doctrine and weaker in spirit and influence than before."

## Dr. Pidgeon

The UC's first moderator was the Very Rev. George C. Pidgeon (1872-1971). Dr. Pidgeon was ordained in the Presbyterian church. He served as professor of Practical Theology at Westminster Hall, Vancouver. In 1915 he accepted a call to the Bloor Street Presbyterian Church, now UC, in Toronto, where he remained for 33 years in active service.

In the early years of his ministry his chief interest was in temperance and moral reform. He didn't take part in the church union movement until its latter stages. Dr. Pidgeon, a gifted organizer and master of detail, has often been described as the foremost Canadian preacher of his times. He was the last Presbyterian moderator before the union. As ecumenical leader he became an influential advisor at the founding of the World Council of Churches in Amsterdam in 1948. He was also one of the early architects of the Canadian Council of Churches and the Christian Social Council of Canada.

From the Bloor Street United Church have come three moderators; Dr. Pidgeon himself, the Very Rev. Ernest Marshall Howse, and Dr. Robert B. McClure, whom Dr. Pidgeon recruited as a medical missionary in 1923.

## Congregationalists

The Congregational Church, which embraced the union in 1925, numbered only about 12,000. For a variety of reasons the Congregationalists had never been more than a small minority. In 1871 they had only 0.63 percent of the population

and in 1891 it had declined to 0.35 percent. Many were absorbed into other churches, such as the Baptists in the Maritimes and Presbyterians in the Canadas.

The first wave of Congregationalists came from the New England colonies. Their first church was established in Halifax between 1750-1760. The second wave came direct from England. In 1839 their theological seminary was founded.

## Methodists

Negotiations that led to the formation of the UC were initiated by the Methodists. Methodism has experience in ecumenism. In 1884 the four sectors of Methodism united to form the "Methodist Church." Each denomination had to compromise some of its principles and structures. The episcopate was abandoned, a general superintendency adopted, a large place to the laity given. This new church was strongly evangelistic in the beginning and rapidly expanded. However, the role of traditional revivalism changed after the 1884 union. There was a slight increase in interest at first, but later it had only a sporadic role in the Methodist church. In 1914 the Methodist church was the third in size of the Canadian denomination.

Methodists, like their spiritual father John Wesley (1703-1791) are Arminian in theology. In the early history of the Canadian church, discounting rare exceptions, Methodism was a body of adult members. Children were called upon to make a conscious, personal decision to accept Jesus Christ as their personal Saviour. Yet, children were considered lacking responsibility for their actions and could only be truly converted as they accepted personal sin in young adulthood.

However, many leading Methodists believed that children — before they reached the age of responsibility — could

not be part of man's original sin. As the theology of infant baptism developed, children were dedicated to God, but in no way regenerated by Baptism. However, men such as Egerton Ryerson believed that children still in the state of grace, when baptized, joined the invisible as well as the visible church.

Egerton Ryerson (1803-1882) was an outstanding figure in Canadian Methodism. He was also a leader in education. Ryerson was for a time an itinerant preacher, for years secretary of the missionary society of his church, the first principal of Victoria College and vigorous advocate of separation of church and state.

From 1844 to 1876 Ryerson was superintendent of schools in Upper Canada and gave them the form which shaped them for many decades. He stood for universal, free and compulsory primary and industrial education. The school had to teach morality and religion, but not sectarianism. He was also active in politics. But "religion" never ceased to be his foremost interest.

Methodism was prominent in education. It founded a number of excellent institutions. In 1836 Upper Canada Academy opened its doors. In 1841 it became Victoria College, later to be Victoria University. In 1871 a distinct theological department was established, which expanded two years later into a separate faculty. In 1873 the Wesley University was founded in Winnipeg, a unit of the University of Manitoba. The Methodists also had a college in

Newfoundland.

When the one national Methodist Church was founded in 1884, the church had become a comfortable middle class institution. It bolstered the respectability and virtue of the business ethic and emphasized the link between sin and poverty. Concern was shown for stable economic progress. It recognized its dependence on the business sector, ignored social problems, reflected sedate Victorian morality, and alienated the poor.

A spirit of optimism prevailed. In 1897 a prominent Canadian Methodist philanthropist, Hart Massey, wrote: "As rich men see their wealth in the light of eternity, catching glimpses of the divine order, surely they, too, will consecrate the usufruct of their lives for the good of others, then the Kingdom of Heaven will take tangible shape, chaos, unrest and social disorder will disappear, and this round earth will become the Kingdom of our Lord."

Personal conversion experience no longer remained the focus of attention in the Methodist's message. The church in general became more adaptable to the secularization process. Under the influence of the theological liberalism a more secular "scientific approach" to religion evolved, which — eventually — culminated in the social Gospel movement.

The general superintendent of this church, Dr. S.C. Chown, officially declared the UC constituted on June 10, 1925.

**Next — the Presbyterian part of the United Church of Canada.**

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I worked with the head of the family for many months as he is a medic (he attended four years of medical school). I remember him working all day long and even nights for seven days a week (no pay). He is a great candidate for resettlement because of his hardworking nature and pleasant character.

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# School

## Chalkmarks

### Cinquains

Thunder Bay's "Newsflash" contained the following Cinquain poems by grade 3 students in the christian school:

#### Dog

Soft, cute,  
Cuddly, fluffy, biting  
Kind, wonderful, mischievous,  
loveable  
Puppy

Linda Breukelman,  
Grade 4

#### Boats

Bobs, floats  
Rolls in water  
Make me seasick!  
Oceanliner

David Wassenaar,  
Grade 3

#### Bed

Soft, fluffy  
Sleeping, snoring, yawning  
A place to rest  
Cot

Jenny Francis,  
Grade 3

#### Water

Really wet!  
It pours down,  
Fun to play in  
RAIN!

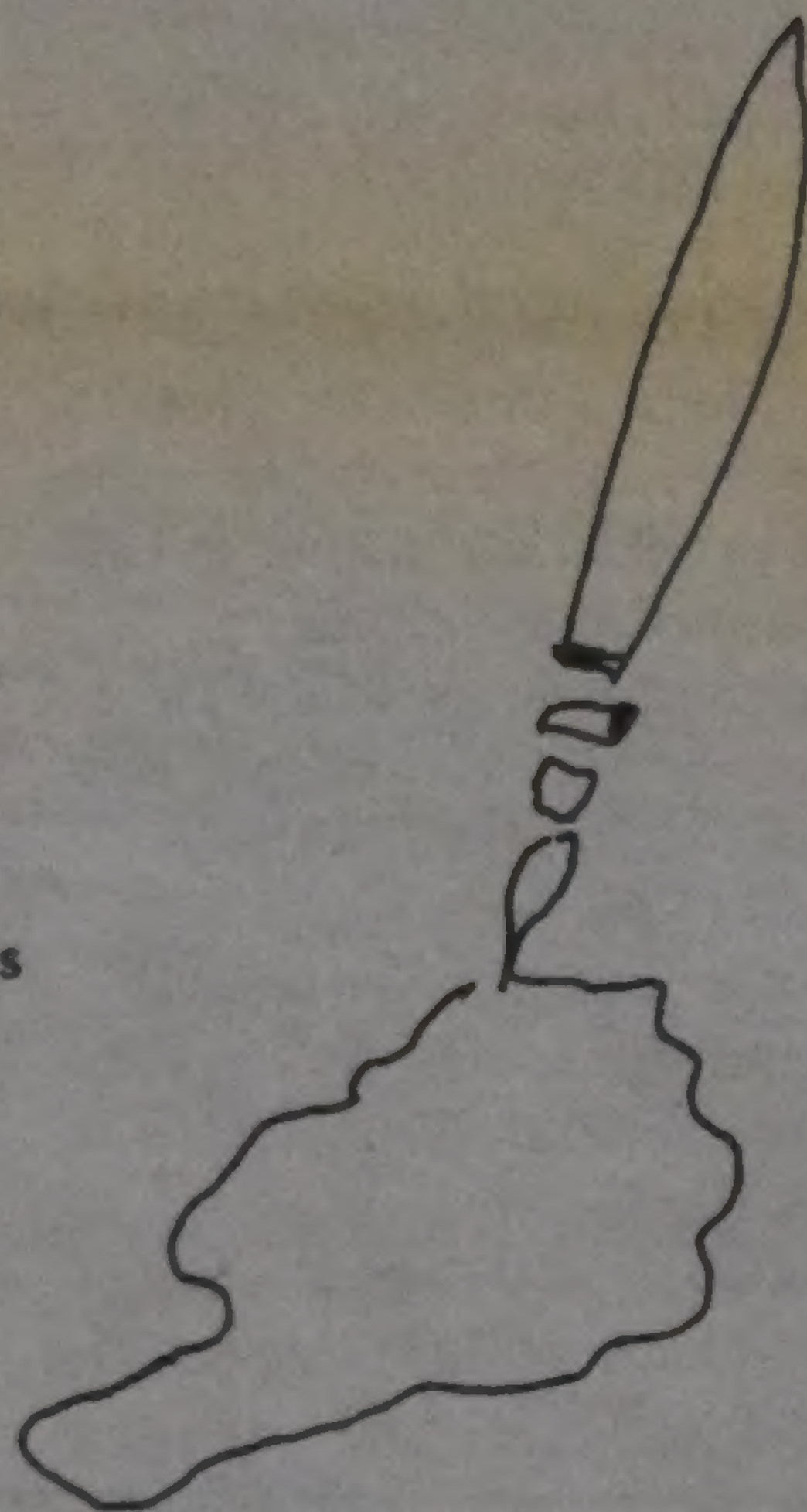
Francis Vis,  
Grade 3

Millie Kamphof, also of  
Thunder Bay Christian School,  
wrote this 8-line poem:

#### 8-line poem

There is one thing that drives  
me mad,  
Is ink upon my writing pad,  
Especially in the colour green,  
It's quite enough to make  
me scream!

The teacher is fine, I will admit,  
(The ink's enough to make  
you sick!)  
A substitute to use instead,  
Should be the pretty colour red.



## Bulkley Valley Christian High rebuilds



One year ago a fire destroyed Bulkley Valley Christian High

### Berend H. Hoornenborg

SMITHERS, BC — It is now a year ago that the Bulkley Valley Christian High School burned to the ground. Grades 8 to 12 were moved to the Christian Elementary School campus and with the aid of three portables, classes continued.

As the old site was not considered very suitable for a new school building, a search was made for a new location. None of the sites looked at seemed available. A month or so ago, the School Society passed a motion to start building on the old property. However, a land exchange was agreed to with the Council of the Town of

Smithers for a better site.

Plans are being made to build a new school on the new 4.28 acre site at a much more favourable location. Gifts received from many places throughout North America will now be put to good use in the building of a new facility.

Ominous clouds seem to be

building up over Christ-centered education in both Alberta and BC through more government interference, but the ever faithful Lord of education has helped us in our way, even on such an issue as a suitable building site.

Thanks be to Him who keeps covenant!

## Small is beautiful

### Ellen Zwart

Redeemer Christian High in Ottawa is a small school with a very ambitious program. They maintain a high profile in the Ottawa community and

recently held an open house. A list of 1984 highlights from this school of 46 is impressive and includes: an enrollment increase of 13 and a membership increase in the Association (Community for Christian Learning) from 100 to 140.

The school program has expanded to include a course in building technology and cabinet

## Abbotsford staff retreat — That they may be one

"That They May Be One" (John 17:21) was the January retreat theme. From Thursday the 19th evening until Saturday afternoon the staffs of the christian elementary and high schools in Abbotsford, BC, spent time together at Camp Squeah listening, discussing, praying, singing and studying scriptures. The keynote speaker, Ron Voth, spoke about ministries in a christian community using as main points the ministries of holding one's tongue, meekness, listening, bearing burdens and proclaiming God's Word.

Time was spent in smaller group discussions and prayer times. The prayer times were opportunities for the staffs to

draw closer together and become united in prayer for different needs in the school community.

"As teachers we are learning the need to be able to help and support each other in our work and by this be of more help to those we teach. We hope that our theme song "Bind Us Together with Love" will not only be felt throughout the staff but will be experienced by the schools as a whole."

from January 26, 1984  
Abbotsford Christian  
Schools Newsletter



making. Those wishing garden sheds, picnic tables or the like built can receive cost estimates and presentation drawings from the students who will build on specification.

Seven students graduated from the school's grade 12 last year and most have gone on to grade 13. Redeemer High students are participating in a volleyball tournament in London with eight other christian high schools as well.

The students provide a strong witness to their community through the presentation of plays. They receive expertise from specialists on the staff in drama.

A main focus for public relations is the Carillon, the school paper. It is very professionally done and is well received by thousands of christians in the Ottawa area and further.

## Vegetable & flower seeds

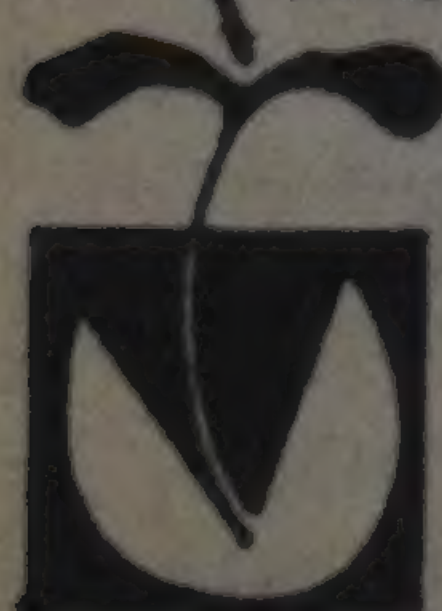
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## Happy Bis-sextile Day!

...continued from front page.

Thus we have the strange phenomenon, still somewhat evident in our society, that during leap year young women may break all conventional rules of shyness and modesty and may pursue the young man their heart has chosen.

Sometimes schools still observe Sadie Hawkin's Day on the 29th of February, in memory of that perpetual bis-sextile and sexy personality Sadie Hawkins, who will leap over all obstacles, whether the year is a leap year or not, in eager pursuit of Li'll Abner.

In connection with this folklore idea of a change of roles, which should be a welcome feature for our society with its penchant for role changes, we have a little item from yesteryear.

Bill and Sharon VanderHerberg, who live in St. Catharines, Ontario have dug up a leap year letter from the year 1924. Bill found it at the Hugh Hennessey Farm, a few miles west of Trenton, Ontario, during an auction sale several years ago. The postmark on the envelope indicates March 13, 1924, Mono Road Station, Ont.

The letter reads as follows:

### Leap year 1924

My dear and most respected sir,  
I send you this your love to stir;  
I've come to you before the rest,  
And hope you'll grant me my request,  
Your hand and heart I ask today,  
So let me know without delay;  
But if your hand is not inclined,  
In wedlock's clasp to join in mine,  
Then please the leap year law obey  
And send me fifty dollars pray.  
And send besides a handsome dress  
Now you may think this letter funny,  
But I must have man or money;  
Please let me love you till you die,  
And send me back a nice reply;  
If you should think that I'm a dandy,  
Just send me back a box of candy;  
If my name you happen to guess,  
Just shoot it through to my address;  
But if for me there is no hope,  
Express me back six yards of rope;  
With lots of love and lots of kisses  
From the one who wants to be your Mrs.

Now, doesn't that warm the cockles of your heart? Oh, where have the days of romance gone!

Perhaps it's not too late. The 29th of February is around the corner. May we suggest that high schools across this fair land observe the day in an appropriate romantic fashion?

Let the English class read romantic literature and write romantic letters. Let the Bible lesson centre around the Song of Songs. Let the Phys. Ed. class consist of exercises in bowing and curtsying and how to retrieve a dropped handkerchief, and the science class examine the consistency of tears and the flow of adrenalin when a Shakespearean sonnet is read.

This is leap year, folks. Leap to the challenge!

## Zandstra re-visited

Wietse G. Posthumus

Mr. Posthumus read the Calvinist Contact report (February 3, 1984) re **McBurney vs The Queen** with "interest, some mixed feelings and a little amusement." Our report referred to the Zandstra case, on which he was counsel. As readers did not receive a full page report in the Calvinist Contact at the time, and as there is historical background of some importance, Mr. Posthumus felt it appropriate to put some recollections, thoughts, and impressions in writing.

The matter of tax deductibility of payment to christian schools really began with the "Koetsier" decision, to date the only favourable decision ever obtained by a christian school supporter to my knowledge. I represented Mr. Koetsier before the Tax Review Board in Hamilton in June of 1972.

The issue at that time was whether the amount of \$200.00 was the per family or the per student non-deductible portion of a payment made by a parent to the christian school his children attended. There was a somewhat loose arrangement with the Department of Revenue ("Revenue"), on the basis of which it was common practice for parents filing their tax returns to claim a deduction for all payments made to christian schools over and above the amount of \$200.00.

Revenue took the position that for a parent with three children enrolled in a school the amount of \$600.00 was not deductible. The lines were clear. A number of christian school supporters from the Jarvis and Hamilton areas had been reassessed in accordance with the Revenue position, and some chose to file a notice of objection, among them Mr. Koetsier. We won that case.

### Revenue appealed

Her Majesty the Queen (Revenue) was not pleased and appealed the decision in all the cases

that had the benefit of the Koetsier decision. That is, those who had filed notices of objection to the reassessment and who were represented in the action. It was this appeal by Revenue that came to be known as the Zandstra case.

In fact Zandstra had been only one of the tax payers who had won by virtue of the Koetsier decision. Again, it was agreed that all the appeals, approximately twelve in all, would be heard together and that there would be only one hearing and one decision, as the arguments and principles involved were fundamentally the same in each situation. The decision was given in the style of the Zandstra case simply because it was first on the docket.

I was capably assisted in the preparation for trial and at trial by Mr. John Olthuis, then Policy and Research Director of the Ontario Alliance of Christian Schools. We had advised the Board of the Ontario Alliance of Christian Schools (The "Alliance") who supported and promoted the action, that while on the surface the issue was the \$200.00 per family or per student debate, the real issue would probably involve the question of whether or not any portion of the "donation, payment, or costs," call it what you will, was deductible.

The Christian schools in question were admittedly registered Canadian charitable



Wietse G. Posthumus

organizations. Accordingly, the only legal issue was whether or not the payments were "gifts" within the meaning of the Act.

### No matter how praiseworthy

The trial took place at Toronto during the month of May, 1974, long before the days when Calvinist Contact had a roving reporter, although there were a number of spectators present throughout the two or three day hearings, including Mr. and Mrs. L. Witvoet. Numerous witnesses were called, among them John Olthuis, and about five of the persons whose cases had been appealed, including Mr. Zandstra.

All gave witness to their faith and their commitment. Some spoke more eloquently than others, but none wavered in their conviction. Judge Heald said of them in his decision:

"I was favourably impressed with the evidence given by the defendants. They are conscientious and devout members of the Jarvis Society. They feel very strongly that the concept of Christian schools is a worthy one... However, no matter how praiseworthy I may consider their work with these Christian schools, and no matter how much in sympathy with their aims and objections I may be, my task here is to determine whether on the evidence before me, the monies paid by these defendants to the Jarvis School were "gifts" as that term is used in section 27 (1) (a) (1)."

He then went on to hold in his decision, given several months after the trial, that the amounts paid were not gifts and therefore not deductible.

His decision did not recall the numerous examples and illustrations and issues that had been raised and argued, nor did he repeat his own comments made at trial to the effect that it was commonplace for a parent to increase his "donation" to his Alma Mater during the years his own children were enrolled in that same university. He pointed out that such payments were always treated as valid tax deductible donations. By his example, the Judge clearly indicated his appreciation of the fact that there are many

Continued on page 12...



## SOMETIMES A MANUAL JUST ISN'T ENOUGH

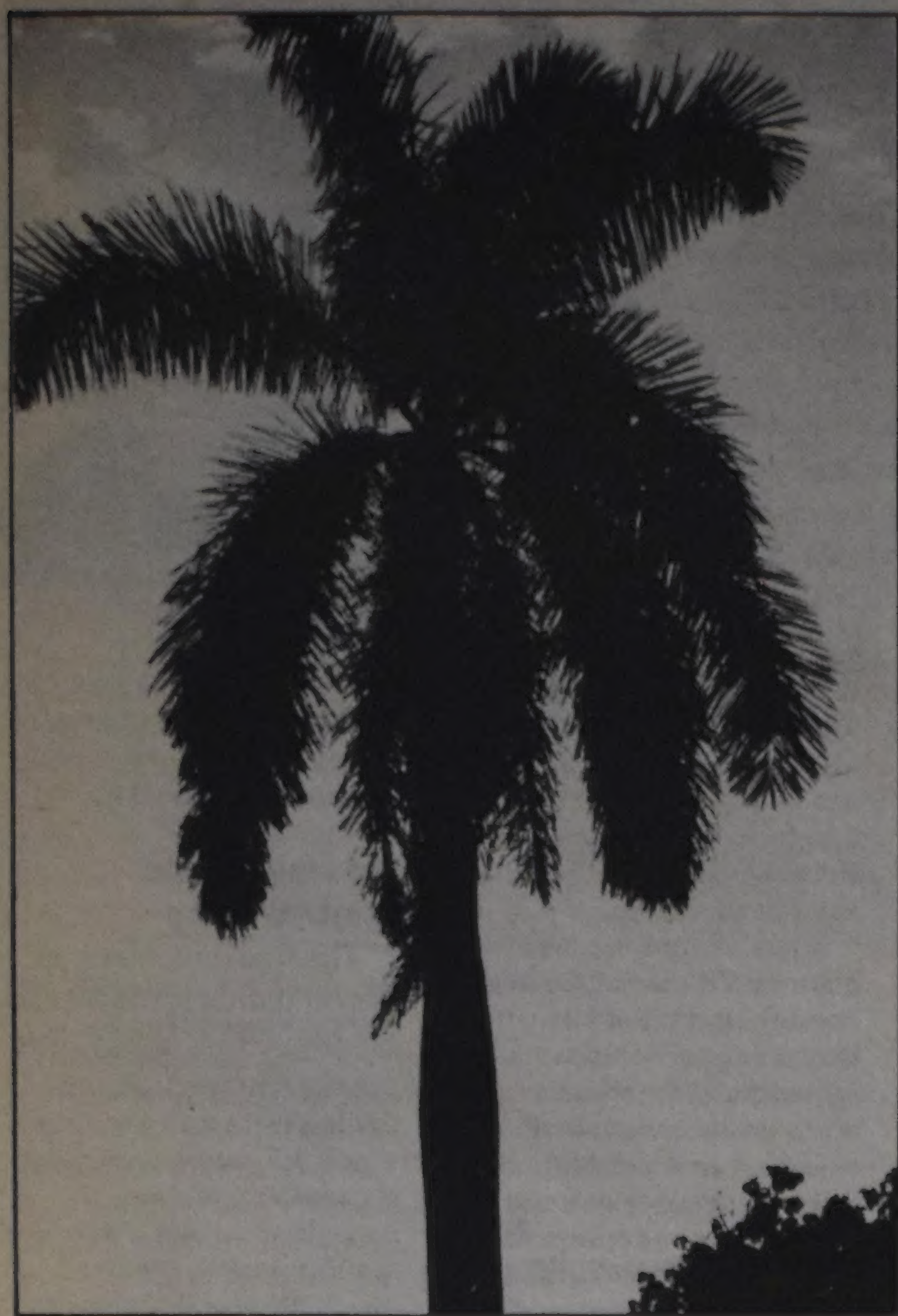
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## Feature



# Meeting in Cuba gave delegates

## Keith Knight

The Caribbean and North American Area Council of the World Alliance of Reformed Churches held its annual meeting in Matanzas, Cuba earlier this month. The meeting was scheduled for Cuba so that reformed Christians from Canada, the United States and Caribbean countries could meet with their brothers and sisters in Cuba and to see first hand how the church functions in a marxist society.

The Christian Reformed Church in North America, not a member of WARC, sent Dr. Henry Zwaanstra of Calvin Seminary and Keith Knight as official observers to this body. Both are members of the denomination's Interchurch Relations Committee.

Most delegates first gathered in Miami and caught a charter flight to Havana where they spent the weekend at a hotel, worshipping in a Presbyterian Reformed Church and touring

the city.

There were 65 delegates representing 17 denominations. They came from Canada, the United States, Mexico, Guyana, Trinidad, Jamaica and Cuba. Twenty delegates were women, most of them ministers and professors.

The Council met for three-and-a-half days to deal with matters of reformed theology, civil and religious liberty, and co-operation and witness among member denominations. Discussions were usually conducted in English with simultaneous translation into Spanish.

## Friendship and ice cream

During the course of the week there developed a high degree of camaraderie, both among delegates and with our Cuban hosts. All of the delegates were impressed by the freedom of movement. We were not

restricted or confined to certain areas. As a result we toured the back streets and took pictures at will.

The Evangelical Theological Seminary in Matanzas stands on a hill overlooking the city. Beyond the stone walls lay a city of poverty. A group of us would descend the hill in late evening on a few occasions to visit the ice cream shop. (Rumor has it that Fidel Castro has a liking for ice cream so he created a dairy industry which could produce the best ice cream in the world). Whatever the reason, we were there nightly to take advantage of a strong American dollar to buy the cones for a few cents each.

Since the Reagan Administration forbids Americans from spending any money in Cuba we Canadians picked up the tab and settled accounts with our American debtors back in Miami.

Food was plentiful, the climate a balmy 80 degrees

# Christian Reformed Church in Cuba — a mustard

## Keith Knight

Erelio Martinez speaks a bit of English, enough to convey facts but not enough to tell what is in his heart. He is one of a small handful of pastors who provides the leadership in the Christian Reformed Church in Cuba (Iglesia Cristiana Reformada y Cuba). Erelio is pastor, friend and counsellor, and also president of the CRC in Cuba.

The Christian Reformed Church in Cuba consists of ten small congregations and three chapels, sprinkled across the Matanzas Province countryside. Total communicant

membership is reported at about 1,000. For comparison, there are more Christian Reformed folk in Hamilton, Ont. or in northern British Columbia than there are in Cuba; twice as many in Edmonton as in that country; and almost as many members in the Maritime provinces as there are in Cuba.

## A vibrant faith

Though small, the church's love for the gospel and the creeds is enviably strong. The Spanish version of "Dwell in Me O Blessed Spirit" and "Onward, Christian Soldiers," are sung

with gusto and deep affection.

The CRC in Cuba is not as it was before the 1959 Revolution which spirited Fidel Castro to power. The denomination is 28 years old, fruits of American mission work in the mid 1950s. The Revolution changed the course of that missionary work. Free from North American (Gringo) influence, the church was forced to rely upon native ingenuity during most of Castro's regime.

One million Cubans fled the country during the 1960s, most of them middle-class business and professional people. That

mass exodus left the larger Presbyterian-Reformed Church and the Christian Reformed Church robbed of vital leadership. The Christian Reformed Church, then a tender missionary fruit, was forced to fend for herself.

Native ministers from Presbyterian backgrounds were warmed by the CRC's affection for the creeds and became "turned on" to the Christian Reformed Church. Today, pastor's training is received through courses at the Evangelical Seminary in Matanzas, or through

occasional visits by World Missions personnel of the Christian Reformed Church in North America.

Evangelism in a socialist country is carried out behind closed doors. Abner Toirac is chairman of the mission department of the denomination. He is also executive secretary of the denomination, pastor of the CRC in Matanzas, and a professor at the Evangelical Seminary. He says that the day of the open air crusade is long gone. Door-knocking evangelism is only carried out



## Street scenes of Cuba

Who knows what kind of role this man (left) played before the 1959 Revolution? Today he sells magazines on a narrow sidestreet in Old Havana. Neighbours stop to chat on the street after picking up morning groceries. The street is the child's playground and doorways are a common perch for youngsters. Students wear school uniforms — white blouses and gold skirts. Hundreds were seen walking to school at 7:30 a.m. Windows do not need glass panes (Even during the winter the temperature stays in the 70s at night) which allows neighbours direct vocal access to the streets.

Photos by Keith Knight





## unique cultural experience

without humidity, and fresh fruit in abundance.

There were perhaps 10 delegates who spoke Spanish fluently and who acted as translators in meeting with native Cubans or Mexicans. Both Dr. Zwaanstra and I used them frequently in our conversations with Cuban Christian Reformed Church leaders who visited us during our stay there. While the CRC in Cuba does not belong to CANAAC, there is a CRC just outside the gates of the seminary which gave them ample opportunity to meet with us and also gave us the privilege to see how the church and pastor live.

Meetings of the Area Council began with a worship service every day. A special communion service with local Reformed Christians proved to be both uplifting and touching. Some 200 books were donated to the seminary library (most of us had carried several books in

our luggage and taken them through Cuba customs without incident) and a brief formal presentation was made prior to communion.

The seminary president was asked how he chose his books for the library. "We don't choose our books, we choose our friends," came the reply.

### The setting

The Evangelical Theological Seminary, which hosted the delegates for four days and nights of the Council meeting, is an idyllic setting for such a gathering and even more suitable for the seven full time seminary students who attend the school. The seminarians and their families (if they have any) also live within the compound. An ample vegetable garden and a few farm animals create some semblance of agricultural independence.

Four of the seminarians are Cubans. The other three come

from Mozambique, Angola and Switzerland. They are instructed by 15 part-time professors who donate their time so that the laity may be taught. In the off-season, the summer months, the seminary is transformed into a Bible camp for children who come in large numbers to obtain a reformed education in a stark contrast to daily marxist indoctrination.

The Evangelical Seminary is co-owned by the Presbyterian-Reformed Church of Cuba, the Methodist and Episcopal churches.

### Touch of Dutch

The seminary overlooks Matanzas Bay, site of a well-known Dutch naval victory when in 1628 Dutch Admiral Piet Hein and his men sank the Spanish silver fleet after removing the bullion (de Zilveren Vloot van Spanje).

During the formal meeting of Council, about 10 delegates who knew Dutch (Christian



Adolfo Ham, left, is president of the Cuban Ecumenical Council and professor of biblical ethics at the Evangelical Seminary in Matanzas, Cuba. Abner Toirac is executive secretary of the Christian Reformed Church in Cuba and pastor of the CRC in Matanzas. The church is shown at left. The parsonage is attached to the church.

Reformed, Reformed Church in America, and United Church of Canada) sang Piet Hein, much to the delight of the delegates who had heard nothing but Spanish for a few days.

More important than the actions of the Area Council, the memories of Cuba — especially

the knowledge that Jesus Christ is being preached and lived there — will live in the minds and hearts of all those who attended.

Next year the Area Council meets at Princeton Seminary in New Jersey. Somehow it just won't be the same!

## seed on Marxist soil

when they know the person behind the door and when they are certain that he or she is not a member of the Party.

"The Christian must live by example," he said through an interpreter. The neighbours must see that you go to church on Sunday (there is open freedom to worship) and they must see that a man is faithful to one woman (polygamy is prevalent and so is a high divorce rate).

### Christian education

Castro closed down all parochial schools in 1960 and

instituted a system of universal education which provided free education for all children from kindergarten through university. Education is blatantly seasoned with an overdose of marxism.

In an effort to counteract some of that marxist ideology the Christian Reformed Church as well as the Presbyterian Reformed Church conducts summer Bible camps which are well attended by young people. There they are encouraged how to maintain their "reformedness" in the midst of a marxist society. Such a task

requires not only strong leadership but also linguistic resources.

The United States' boycott forbids shipment of books or materials to Cuba and American visitors are forbidden by the Reagan Administration from spending any money in the country. As a result, some books and supplies are funnelled through Canada, and several Canadian visitors to Cuba take Spanish Bibles and textbooks with them when they visit the island country.

### Behind the facade

Both Dr. Henry Zwaanstra (Calvin Seminary professor) and myself represented the Christian Reformed Church in North America at a weeklong conference which took place at the Evangelical Seminary in Matanzas. We were able to arrange several meetings with our Cuban CRC counterparts, a fact which proved to be a blessing to them as well as us.

Is the church as vibrant as we would like to believe? Are they able to articulate their reformed heritage in that marxist society as much as they would like? Is marxist oppression as minimal

as they would have us believe?

Having spent a week in that country and having talked only a few hours with the church's leadership, one must be careful to draw quick conclusions. The church of Jesus Christ is alive in Cuba. The joy in Christ is obvious. Most importantly, our brothers and sisters in Christ need our prayers as they live and breathe in a non-christian society.





# Zandstra re-visited

... Continued from page 9.

instances and situations where deductions are allowed that on a closer scrutiny would reveal some element of "consideration" or somehow be payment in return for some advantage or gain and are therefore not "gifts" in the strict sense of the word.

At the end of the trial we were satisfied; the lawyers for Revenue felt at that moment the case could go either way. We believed we had a chance.

## The emotion was gone

As is often the case, when a Judge finally gives his decision, Judge Heald gave no indication that there was real merit in any of the numerous arguments raised on behalf of the losing cause. It had been months since the trial. The emotion was gone. The kindly Judge presiding the trial, who heard and considered all the arguments, who indicated some real concern about the government's position, and who appeared to be in some doubt at the end of trial, was clear and unambiguous in his decision. The payments were not gifts.

His twelve page decision was concise and clear. A decision by a Judge that sets out doubts or otherwise recites helpful arguments for the unsuccessful party is fruitful fodder for appeal purposes. We advised no opening for an appeal, as much by what he left unsaid as by what he did say.

After the Zandstra decision, some schools continued to issue full deductible receipts. Some set out the amounts that were not to be deducted. Some parents deducted and continued to deduct the entire amount paid to Christian schools. Some had never been reassessed, not because Revenue accepts such total deductions, but simply because Revenue does not scrutinize every return that is filed.

## Revenue's circular

In or about September of 1975, Revenue caused to be published and circulated Information Circular 75-23 ("Circular"). This Circular purported to set out Revenue's policy guidelines with respect to treatment of tuition fees or monies paid to an educational institution on behalf of a student by a parent.

The Circular stated that such

payments are not considered charitable donations even though the educational institution may be a registered Canadian charitable organization. The Circular went on to state that there were, however, two exceptions to the above rule, and for those exceptions a portion or all of the amounts paid may be considered as a donation. The two types of schools which according to the Circular give rise to the special circumstances are:

- "a) Those who teach exclusively religion; and
- b) Those which operate in a dual capacity providing both secular (academic) and religious education."

While by the Circular, Revenue had sought to clarify their position with respect to school fees and tuitions; in its attempt at clarification it used language that was both ambiguous and indicative of their inability to understand the nature of christian education and christian schools.

It has become apparent to me that while we may receive a sympathetic and even considerate and courteous hearing, the nature of christian education either cannot or will not be understood by those who are not committed to it. It is clear from the Circular that we as christian school supporters and Revenue are speaking different languages.

## The Alliance launched another action

Revenue applied the Circular policy to deny christian school supporters any right to deduct from income payments made to christian schools. It was said that our schools did not teach exclusively religion and we were not segregating our "dual capacity" costs into "secular" teaching and "religious" teaching portions. Clearly, the Circular had been prepared by Revenue officials to once and for all settle the tax implications of donations or payments made to christian schools.

It was equally clear that because of the somewhat ambiguous and imprecise use of language, the Circular had in fact clouded the issue. The Alliance proposed and supported a new challenge to the great number of reassessments that were being made especially in the Chatham and Sarnia areas. From the



Witse G. Posthumus and his son who says he wants to go into law

beginning, I advised the Alliance that the Circular provided only a vehicle to get the matter before the courts once more. That is to say, the Circular, whether clear or ambiguous, would ultimately not be binding on a trial judge whose job it was simply to interpret the provisions of the Income Tax Act. Once the action was before the court, it would be necessary to distinguish the case from the Zandstra case.

A massive appeal was launched based on the Circular and other arguments in the name of hundreds of christian school supporters from Sarnia to Bowmanville. The original notices of objections were filed in answer to reassessments for the year 1976. The matter finally went before the Tax Review Board in May of 1980. This action became known as the Bisschop case.

Again, witnesses were called. Again the witnesses testified and their testimony was their witness. The action was unsuccessful. The Chairman of the Tax Review Board said his job was simply to interpret and apply the provisions of the Income Tax Act. In his opinion, the issue of whether or not payments made to christian schools were gifts within the meaning of the provisions of the Act had been completely and entirely answered by the Zandstra decision. Accordingly, as he said, his hands were tied.

## Some felt we should appeal

The Alliance decided not to appeal to the Federal Court for a number of reasons. In Western Canada, there was activity to have the Income Tax amended so as to provide a special exemption for payments made to christian schools by parents having children in the school. The Alliance itself was carrying on negotiations with Revenue and ultimately agreed to some workable formula for calculating in each case the per student amount that was not to be deductible from income.

Some christian school supporters felt very strongly that the matter should return to the courts. There were a variety of expressions of concern, opinion and complaint. Some said we were being persecuted by way of being penalized for our

religious beliefs. Others argued that the Circular provided a clear way to attack Revenue and fight them using their own policy against them. For some, it was a Holy war, the forces of Good against Evil. In this climate the Committee of Justice and Liberty, now C.P.J., promoted and projected the McBurney appeal.

With fan fare and support of the christian community, together with expert tax consultant and legal advice from outside the community, the war was launched. We received periodic press reports citing the procedure of battles, detailing the progress or lack of it. Ordinary proceedings commonplace to any litigation were reported to reflect and sharpen the belief that this was a Holy war of Good against Evil. We were the good guys.

This case was, as you say Mr. Editor, different from the Zandstra case. I hope you are right, at least as far as the result goes. Allow me, however, to point out that after all the protestations, hype, indignation, the cries for justice and religious freedom and the expert tax advice and the full support of the C.P.J., this Holy war has once again been reduced to the simple legal issue as reported in your article in *Calvinist Contact*, when you quoted the Judge as saying: "The question of what constitutes a gift lies at the heart of this trial."

Mr. Editor, I have stated for almost ten years that under the Income Tax Act, that is the only issue.

By the above, I in no way intend to detract from the importance of the McBurney case, if for no other reason than that the outcome of my own reassessments for the years 1977, 1978 and 1979 ride on the result. I simply point out that the issue remains the same. This is not to say the result cannot be different. It was argued at another time before a different Judge. We will have to wait the final decision.

## The real case not yet argued

In my opinion, however, the real case for christian education, the cause of religious freedom, and the issues of justice and equality before the

law have not yet been argued. These issues and causes cannot be fought in the Federal Court on the interpretation of the Income Tax Act. That cause must be fought provincially, in gaining a just recognition for christian schools.

It will involve issues of the history of education in Ontario, the nature of all education and the parents' involvement in it. It will rely on the duty of the state to provide its citizen with evenhanded and equality of opportunity and the recognition of the rights of minorities in a democratic pluralistic society. To that extent, it is first of all a political issue that should only come before the courts after all else has failed.

Federally, we should promote and work for amendments to the existing Income Tax Act to provide for specific exemptions from tax for all payments made to or for the benefit of christian education serving Canadian society. The Charter of Rights may well provide new opportunities.

The cause of christian education and our commitment to it, the fight for justice and equality surely does and must continue to dwarf the rather mundane issue of the definition of the word "gift" in the Income Tax Act.

## Perhaps in another ten years?

Lastly, Mr. Editor, I enclose a photograph. I apologize for not having one of me together with Gerald Vandezande. The fellow, on the right is my son who says he wants to go "into law." Some may say that I have grown older since the Zandstra case, alas I say I am not much wiser.

Perhaps in another ten years there may be an opportunity to fight the real case for christian schools. Perhaps my son will even be part of it. Who knows, I may even be allowed to assist him.

Mr. Posthumus is a partner in the firm Posthumus & Abols, Barristers and Solicitors, Toronto, Ontario.

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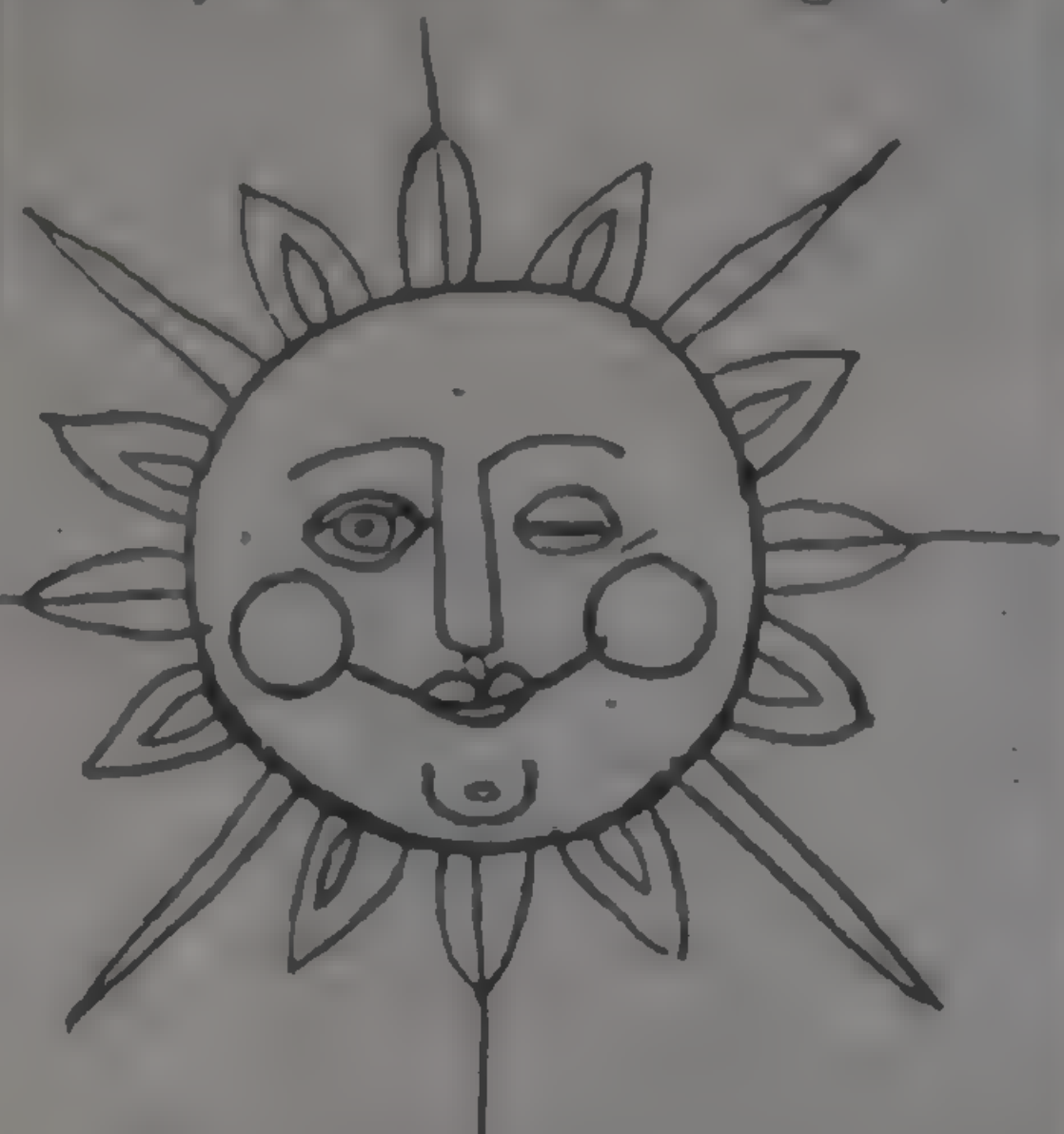
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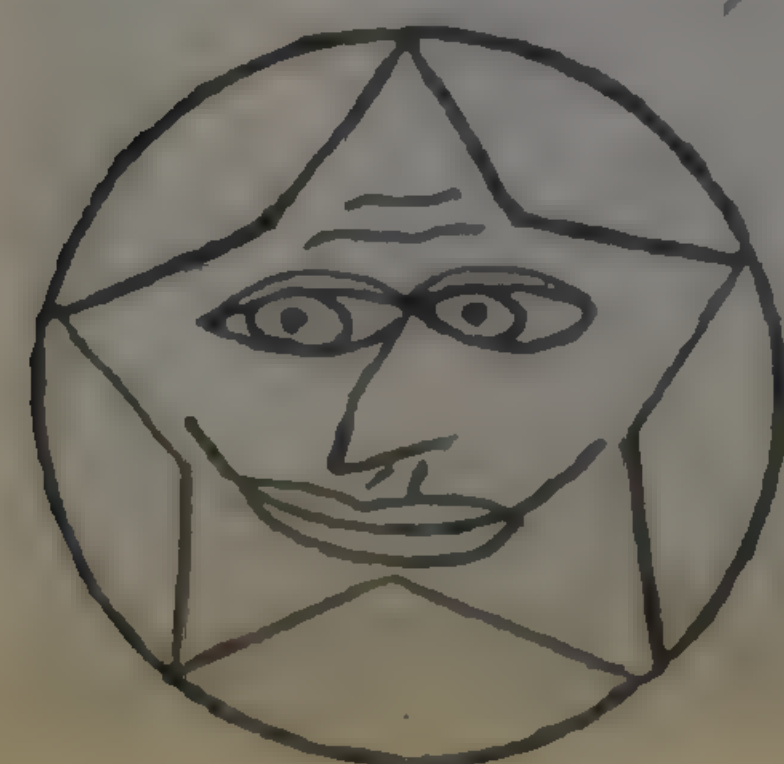
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Problems were discovered with the new calendar. Twelve lunar months were shorter than a year and in no time the calendar disagreed with the seasons. Every once in a while, the rulers of the time would add an extra month. This wasn't very scientific. Just imagine, a



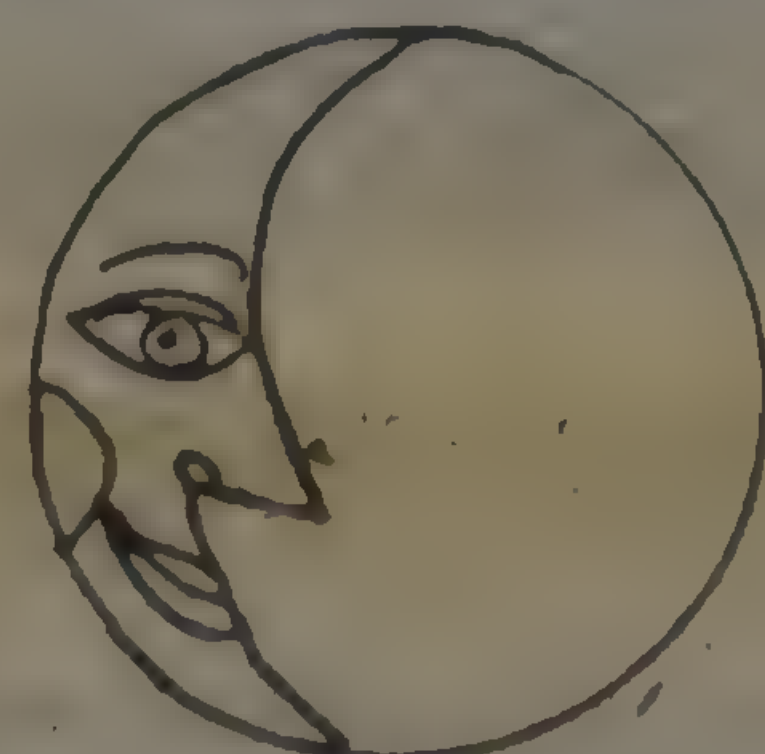
dishonest or careless ruler might add extra months so he could stay in office longer, or collect taxes more often! Things got so mixed up that December came at the end of summer!

Then a Roman ruler, Julius Caesar, decided something



calendars as we know them today. People used 'Nature's Calendar.' Farmers waited for the budding of trees to tell them to plant their crops and for the appearance of certain insects to tell them it was harvest time.

Soon people discovered other ways to mark time. The moon gave them the first real plan for a calendar. People noticed the moon changed its shape regularly and that it took approximately 29 1/2 days for it to go through all its phases. At the beginning of each 'thin new moon,' a new month began. And so began the Lunar Calendar.



must be done. He made plans to change the calendar. First of all, he added more days to all the months so that they'd agree with the seasons. Then he stopped using the Lunar Calendar. His new calendar was based on the length of time it took the earth to go around, or orbit, the sun once. Caesar figured that it took 364 1/4 days. To take care of that extra quarter day he added a day to February every fourth year. We still do this. The Solar Calendar began in this way.



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Leap year or no leap year, February can still be a dreary month. Just when you think Spring should be coming another snow squall sweeps across the field and town. Then it's not hard to long for summer.

Here's a poem that sets you a dreaming

## Summer dreaming (it's easy)

*It was November, when the grass was last green,  
It was November, when the grass was last seen.  
Ah! November!  
Can you remember?*

*November, October, September, August, July, June.  
June! Oh, those hot afternoons.  
Hiking and swimming,  
Hamburgers simmering.  
(crayfish in creeks, and tadpoles. Catching butterflies)*

*How can summer seem so far away?  
And dandelions, and beaches, and games that we'd play?  
Let's bring,  
Back spring!  
(slapping mosquitoes, climbing trees, and tree houses)*

*I'm getting so tired of snow and ice,  
And what I hear on the news isn't very nice.  
"More snow."  
Oh, no!  
(swimming until your head is stuffy, open windows, open doors)*

*I long to hear, in a couple of weeks,  
The frogs and the toads, awakened in the creeks,  
Singing their songs,  
All the night long.  
(being bored on a lazy afternoon, wishing school would start)*

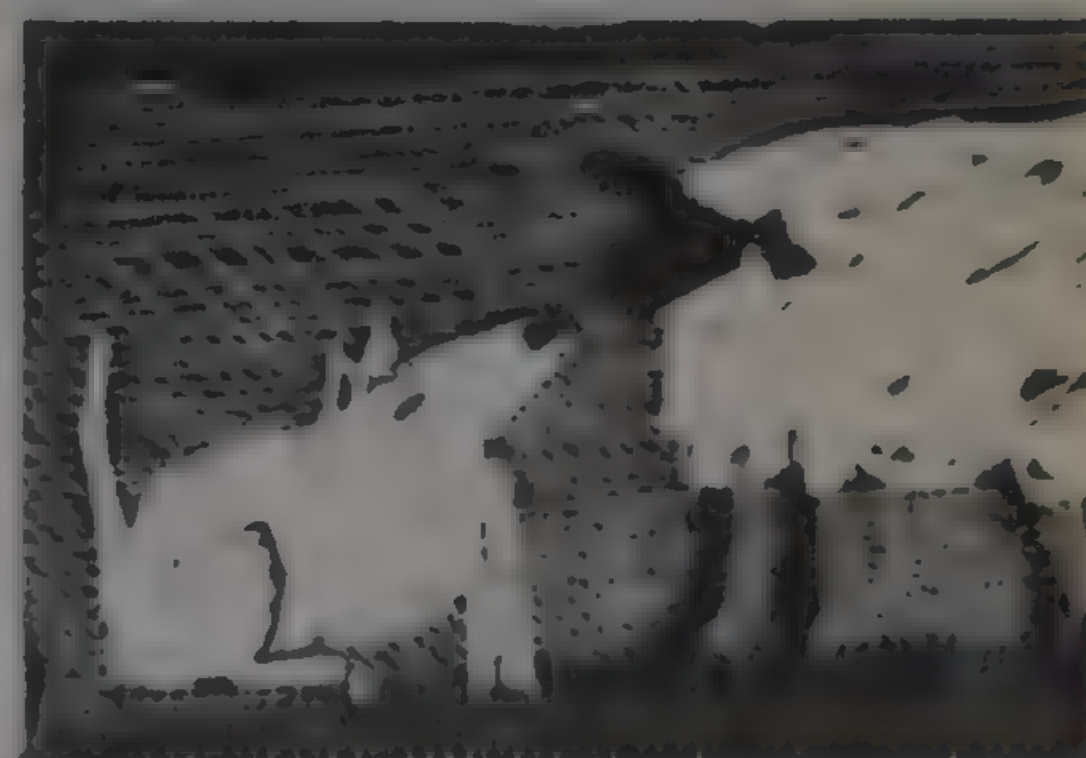
*Or the V shaped patterns in the skies,  
That geese, and ducks, and swans will fly.  
Beating their wings,  
Celebrating spring.  
(making lunch for a hike, eating strawberries, and watermelon)*

*Then I can wear my running shoes,  
Get rid of my scarf, and mittens too.  
And ride my bike,  
That, I like.  
(chocolate ice cream dripping down onto your fingers)*

*My brand new black boots, are ready for the rain,  
Then I can wade, through the puddles again.  
Building my dams,  
Flooding the lands.  
(barefeet on soft, cool grass, a fan blowing in your bedroom)*

*Thinking of summer can really be fun,  
Especially when winter keeps hiding the sun.  
Summer it seems,  
Is everyone's dream .... (try it, it's easy).*

K.A. Vandersluis,  
Chatham, Ont.



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## Now, what day of the week was that?

Surprise your friends! Using the method below, you can calculate the day of the week of any given happening.

Given a friend's birthdate, you'll be able to say on what day of the week he or she was born.

Want to know on what day Christmas fell in 1902 or on what day your fortieth birthday will fall? Figure it out this way:

Example: December 25, 1902

1. Divide the last two digits of the year by four. Ignore any remainder.  $02 \div 4 = 0$

2. Add the last two digits of the year to this number.  $0 + 02 = 2$

3. To this add the day of the month.  $2 + 25 = 27$

4. Next add the appropriate value of the month from the list:

January 1                      July 0

February 4                      August 3

March 4                      September 6

April 0                      October 1

May 2                      November 4

June 5                      December 6

Thus December =  $6. 27 + 6 = 33$

5. Divide this number by 7.

$33 \div 7 = 4$  Remainder 5.

6. Find the day on the following list which corresponds with the remainder, 5.

Sunday 1                      Monday 2

Tuesday 3                      Wednesday 4

Thursday 5                      Friday 6

Saturday 0

Thus, December 25, 1902 was on a Thursday.

If the date was not in the present century, add the following value at stage 3.

1800's add 2

1700's add 4

1600's add 6

2000's add 5

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finish

Draw a line through the letters to spell out, 'All countries use the same calendar.' Go in any direction from start to finish. If you get stuck try another path.



D  
O



# Classifieds

## CLASSIFIED RATES

Births	\$22.00
Marriages & Engagements	\$25.00
Anniversaries	\$29.00
Obituaries	\$28.00
Notes of thanks	\$21.00
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## THANKS

**DRYFOUT:** We would like to thank everyone who supported us in prayers, cards and words, following the passing away of our dear husband, father, grandfather and great-grandfather. We are much strengthened by the Lord's unfailing promises in Gezang 27: 1 and 2.

Mrs. G. Dryhout and family.

## BIRTHS

**GESINK:** Benj and Wilma are thankful to the Lord for the birth of IAN MICHAEL, 6 lbs. 4 oz., on February 1, 1984. He is the first grandchild for Mr. and Mrs. Cor Plugers or Jordan Station, Ont., and the ninth for Mr. and Mrs. Gerrit Gesink of Sioux Center, Iowa. A great-grandson for Mrs. W. Vahrmeyer, Mr. B. Mouw, and Mr. J. Plugers.

590 Platts Lane, London, ON N6G 3B1

Share your  
family news  
with the readers  
of C.C.

**KOSTER:** With much joy and thankfulness to God, we, Ed and Rita Koster, rejoice in the birth of our third child, DAVID RALPH, born January 28, 1984. A little brother for Mark and Rachel; 6th grandchild for Mr. and Mrs. Ralph Hoftzyer of Moorefield, Ont., 10th grandchild for Mrs. John Koster of Drayton, Ont., and 6th great-grandchild for Mr. and Mrs. Gerard W. Hoftzyer of Brighton, Ont.  
R.R.#2, Drayton, ON N0G 1P0



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of your son or  
daughter in C.C.  
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will send you a  
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Christian Parents by  
Hans Zegerius  
(an \$8.95 value)

## BIRTHS

**RUPKE:** "Through him (Jesus Christ) then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge his name" (Hebrews 13:15) (RSV).

With joy and thankfulness to our creator God we announce the safe arrival, on February 7, 1984, of well-born twin sons: PAUL FRANCIS - 7 lb. 6 oz. and JAMES PETER - 8 lb. 12 oz. Brothers to Roxanne Joy, 9; Sharon Lisette, 7; and David Thomas, 5. Grandsons to Chris and Katie Rupke, Bradford, Ont. and to Wietze and Japke Vanderhoek, Strathroy, Ont.  
Ron and Margaret Rupke, 8 King George Road, Weston, ON M9N 2D1

## MARRIAGES

**ZOMER-STUIVE:** Desiring to walk in the way of the Lord and believing this pathway includes each other, JACKIE ZOMER and HENRY STUIVE have announced their desire to be married in the Lord on Saturday, March 10, 1984 at 11:30 a.m. in Covenant Chr. Ref. Church, 278 Parnell Rd., St. Catharines, Ont. Rev. Jacob Kuntz of Kitchener officiating.

If you cannot be there to witness their union, please remember them in your thoughts and prayers especially on that day.  
Parents: Harry and Jean Zomer — Fonthill, Ont., and Bill and Minnie Stuiwe, Winona, Ont.  
Future address: 299 Vine St., St. Catharines, Ont.

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Highway 20, Smithville  
Harry DeVries 957-7957  
(residence)

## OBITUARIES

On February 4, 1984, after a lengthy illness, and much suffering, the Lord called his servant, our brother-in-law,

GERRIT BROUWER

to his eternal home. May the Lord strengthen our sister Grace Brouwer (nee Tillemma) and her family.

Lovingly remembered by:

H. Tillemma (nee Hoogstra) — Chatham

T. Wiebenga (nee Tillemma) — Chatham

L. & T. Faas-Tillemma — Chatham  
A. & G. Tillemma-Hansma — Calgary, Alta.

nieces and nephews.  
Chatham, Ont.

Op zijn tijd heeft de Here tot zich genomen op de leeftijd van 73 jaar

GERRIT BROUWER

Geliefde echtgenoot van Grace Brouwer-Tillemma.  
Vader van Margaret en Kenneth Yarakavitch.

Onze bede is dat God de familie troost en kracht wil schenken om dit verlies te dragen.

De bewoners van de South Chatham Village, en de leden van de Golden Age Club, Chatham.  
4 februari, 1984.

Christian Senior Citizens Home, 40 Elm St., Chatham, ON N7M 6A5

## ANNIVERSARIES



Mr. and Mrs. John and Maria Alblas.

Scheveningen Apeldoorn Guelph  
1934 March 21 1984  
"Be strong and courageous. Do not be afraid, do not be discouraged, for the Lord your God will be with you wherever you go" (Joshua 1:9).

We rejoice with our parents:

JOHN and MARIA ALBLAS  
(nee Vanden Assem)

on this special occasion to celebrate their 50th Wedding Anniversary. We praise and thank the Lord for sparing them for each other, for us the children, grandchildren and the larger christian community. It is our prayer that the Lord may continue to bless them in future years with health and happiness.

Margaret & Jan Jansma; Melvin, Marianne, David — Port Alberni, BC

Tony & Tine Alblas; Sylvia & John Hogeveen, John, Ed, Rodney — Nepean, Ont.

Tineke Alblas — Badhoevedorp, The Netherlands

Jeanne & Max Lise; Nathan & Janna Heaman (girlfriend), Pauline, Anita, Christine, Shawn — Mount Brydges, Ont.

Clarence & Pat Alblas; Andy, Amy, Jimmy — River Drive Park, Ont.  
Open house will be held, D.V., March 24, 1984, 2-4 p.m. in the Golden Age room at the CRC of Guelph, Ont. on Water St.

Home address: 249 Water St., Guelph, ON L0G 1S0

## OBITUARIES

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens" (II Cor. 5:1). It pleased the Lord, after a long illness to take to his heavenly home on February 4, 1984 our beloved husband, father and father-in-law,

GERRIT BROUWER

at the age of 73.

Dear husband of Grietje (Grace) Brouwer (nee Tillemma).

Dear father of:

Margaret & Ken Yarakavitch — Chatham

Funeral services were held in the Calvary Chr. Ref. Church on Tuesday, February 7, 1984, with Rev. R.G. Fisher from Whitby officiating, assisted by Rev. D. Miedema.

Home address: South Chatham Village, Apt. 323, 40 Elm St., Chatham, ON N7M 6A5

*For You have been a shelter for me,  
And a strong tower from the enemy.  
I will abide in your tabernacle forever;  
I will trust in the shelter of your wings.*  
(Psalm 61:3,4)

## ANNIVERSARIES

## ANNIVERSARIES

"Great is the Lord and greatly to be praised!"

On March 10, 1984, we,

PIET and MARRIE  
VAN BREDEHOE  
(nee Straatsma)

together with our children:

Peter — Vancouver

Irena & Tony Zantigh; James — Smithville

Edwin — Toronto

Judy — at home

hope to celebrate our 25th Wedding Anniversary. We thank our heavenly Father for his faithfulness. We will have an Open House, the Lord willing, together with our parents from Holland on Saturday, May 26, 1984.

Home address: 55 Royce Ave., Brampton, ON L6Y 1J8



Mr. and Mrs. Frank John and Trene Flach

1929 February 22 1984

On March 13, 1984, the Lord willing, we hope to celebrate with our dear parents, grandparents and great-grandparents,

FRANK JOHN and TRENE FLACH  
(nee Horlings)

The occasion of their 55th Wedding Anniversary. May God bless them for each other and for us in the years to come.

"Commit thy way unto the Lord, trust also in him; and he shall bring it to pass" (Psalm 37:5).

Rena & Richard Hyma  
Catherine & Robert Jotautas;  
Michael, Rebecca

David & Katherine Hyma (nee Cowan)  
Donald Hyma

## OBITUARIES

Gone to be with his heavenly Father, 5 February 1984, our beloved husband, dad and opa,

CLARENCE (Klaes) JAARSMA

after a lengthy illness, at the age of 77 years.

Born on 13 December, 1906 at Broek op Langedijk, The Netherlands.

He loved and served his Lord and others wholeheartedly and to the best of his ability. We praise the Lord for his life and his, specially spiritual, gifts to all he met on the way.

Ann Jaarsma — 403-1835 Cliffe Ave., Courtenay, BC V9N 2K9

Marianne & Stan Flendell; Sandra, Clancy, David — Courtenay, BC

Art & Coby Jaarsma; Ada Susanne, David, Peter — Caledonia, Ont.

Dave Jaarsma — Edmonton, Alta.

Jim & Amy Jaarsma; Elisabeth, Margaret — Victoria, BC

Also "dad" and friend to our many "adoptees".

Psalm 46:10.

Funeral service held 9 February, 1984, in the Black Creek Mennonite Brethren Church, burial at Black Creek Cemetery.

1934 February 22 1984

With thanks to the Lord we hope to celebrate the 50th Wedding Anniversary of our dear parents and grandparents,

GEORGE and BARBARA DU PON

"Praise God from whom all blessings flow."

May God continue to bless and keep them in his care.

With love and congratulations from your children and grandchildren:

Ed & Dixie Du Pon — Chatsworth

Dick & Bev Du Pon — Hamilton

Joyce F & Peter Tilstra — Smithville

Ann & Mary Botbyl — Queenston

Peter Du Pon (deceased Feb. 1, 1984)

Mettie & Bill Hoekman — Brampton

Ray & Wendy Du Pon — Port Dover

Brian & Mary Ellen Du Pon — Dunnville

Jenny & George Smith — Simcoe

Fred & Marie De Pon — Port Dover

21 grandchildren, 2 great-grandchildren.

There will be an open house reception from 2-5 p.m. in the Church hall in the Christian Reformed Church in Jarvis, Saturday, February 25, 1984.

Best wishes only.

Home address: R.R.1, Port Dover, NOA 1N0

## OBITUARIES

Op Zondag, 5 februari, 1984, werd door de Here opgenomen in zijn heerlijkheid

GERRIT VEENSTRA

In de ouderdom van 82 jaar.

Hij heeft onze vereniging trouw bezocht tot aan zijn opname in het ziekenhuis en People Care Centre.

Dat de Here de familie mag troosten door de beloften in zijn Woord.

"De Jeugd van Vroeger", Woodstock, Ont.



# Classifieds

## OBITUARIES

"Yet I am always with you; you hold me by my right hand. You guide me with your counsel, and afterward you will take me into glory" (Psalm 73:23,24). On January 26, 1984, our Lord in his infinite wisdom, took home to his eternal glory in a sudden and tragic car accident,

### ROBERT CLARENCE KLAZINGA

at the age of 23.  
Loving and dear husband of Audrey Klazinga (nee Schenk).  
Loving father of Stewart.  
Beloved son of Stewart and Janny Klazinga — Forest, Ont.  
Dear brother of:  
George & Diane Kok — Stratford, Ont.  
John & Joanne (fiancee)  
Sid  
Evelyn  
Stewart, Jr.  
Randy  
— all at home  
Beloved son-in-law of Morris & Vicki Schenk — Sarnia, Ontario.  
Dear brother-in-law of:  
Ron & Freda Martin — Sarnia, Ont.  
Dave & Grace Ouellette — Sarnia, Ont.  
David — at home  
Dear uncle of 2 nieces and 3 nephews and a dear friend of many.  
Funeral service was held at Blyth Chr. Ref. Church, Blyth, Ont. Rev. Wm. Renkema officiating.  
In Earth, or heaven, above,  
Who is there that I loved,  
Compared with thee?  
My heart may faint with fears,  
But my God, my strength appears,  
And will through endless years,  
My portion be.  
Home address: R.R.#1, Lonsdale, Ont. N0M 2H0

Op Donderdag 19 januari, 1984, werd plotseling van ons weggenomen onze geliefde vrouw, moeder, grootmoeder en overgrootmoeder.

### IJNSKJESTAPERSMA

in de ouderdom van 79 jaar. Vrouw voor 56 jaar van Hendrik Vander Kooi.  
Kinderen:  
Nienke Vander Kooi — Edmonton  
Grace Tensen-Vander Kooi — Edmonton  
John & Judith Vander Kooi — Picture Butte  
Andy & Emy Vander Kooi — Bellingham, USA  
Dick & Emma Vander Kooi — Edmonton  
Jo & Sherry Vander Kooi — Edmonton  
31 kleinkinderen en 15 achterkleinkinderen.  
In Friesland, Nederland, achterlatende 1 broer, 3 zusters, 2 schoonzusters.  
Zondag 1 Heidelbergse Catechismus.  
Huis adres: Parkview Manor 11, Lacombe, AB T0C 1S0

Suddenly on Saturday, February 4, 1984, the Lord took unto himself, our beloved mother and grandmother,

### REINOUW WIJNSMA

Her children:  
Willy, (Mrs. Paul Vandertuin — Mount Pleasant)  
Akke, (Mrs. Murray Byer — Parry Sound)  
Shirley, (Mrs. John Boverhof — Wellandport)  
five grandchildren in Canada and one sister and five brothers in Holland.  
The funeral took place on Tuesday, February 7, 1984 from the Chr. Ref. Church, Wellandport, interment at Riverside Cemetery.  
We take comfort in the text chosen by her and her late husband, our father and grandfather, Klaas Wijnsma, who pre-deceased her in 1979: "Blessed are they that die in the Lord."

## OBITUARIES

On Friday, February 3, 1984, the Lord took home very peacefully my beloved, wife, our mother, grandmother and great-grandmother,

### HENDRIKAGEZINA LUIMES (nee Sellink)

at the age of 82 years.  
Beloved wife of Rudolph Hendrik Luimes for 54 years.  
Predeceased by her son John (Dec. 1967).  
Dear mother of:  
Sena & John Reitsma — Kingston  
Gerry & Willy Luimes — Chesterville  
Albert & Alice Luimes — Canterbury (NB)  
Henk & Ann Luimes — Rexdale  
Linda & Cy Minnema — Rexdale  
Diane & Herman Moll — Kingston  
Rita & Gerry Hiemstra — Navan  
Jayne & Bill De Jong — Chesterville  
Loved by 37 grandchildren and 10 great-grandchildren.  
"The Lord her God, he it is that did go with her. He did not fail her nor forsake her" (Deut. 31:6).  
Funeral service was held on Monday, February 6, 1984 at the Williamsburg Chr. Ref. Church. Rev. W. De Jong officiating.  
Home address: R.R.2, Chester-ville, ON K0C 1H0

## TEACHERS

### Hamilton District Christian High School

invites applications for a position in

## English

We invite you to send inquiries, application and resume to:

**Ron Dirkse, principal**  
**Hamilton District Christian Highschool**  
**• 28 Athens St., Hamilton, ON L9C 3K9**  
**Phone: (416) 389-3119 (school)**

## EDMONTON Christian Schools

Our system is now inviting inquiries and applications for teaching positions for the next school year. Possible openings will be in  
**elementary**  
**intermediate**  
**junior high**  
**senior high**

The four schools in our system have a diversified teaching staff, teaching students from grades K-12, with the added service of a curriculum coordinator.  
This, combined with a progressive board, challenging and supporting the teaching staff to work out an educational experience which more clearly reflects Christ's claim on all of life and creation, allows for personal and professional growth.  
The Edmonton Christian School community, with over sixty teachers, continues to plan for good facilities, positive working conditions and an attractive salary schedule. Educators interested in joining a community which seriously reflects upon its educational perspectives, are invited to contact:

**H.P. Visscher**  
**14345 - McQueen Road, Edmonton, Alberta T5N 3L5**  
**Tel: (403) 455-8515**

## Abbotsford Christian School

providing Christian Education for 500+ students in grades 1 through 12, invites applications for possible vacancies for 84/85 in the following areas:

- Elementary — 1 possible opening in grade 1 or grade 4
- Secondary — Boys P.E., Band/Music
- Art
- English/Drama/Library

Ability to teach in more than 1 subject area is a definite asset.

Send applications with statement of faith, resume and references to:

**John Kampman, principal**  
**Abbotsford Christian Elementary**  
**Box 175, Abbotsford, BC V2S 4N8**  
**(604) 859-5167**

OR  
**John Messelink, principal**  
**Abbotsford Christian Secondary**  
**Box 157, Abbotsford, BC V2S 4N8**  
**(604) 859-5528**

## TEACHERS

**AYLMER:** The Immanuel Christian School requires teachers in the following areas: **Senior grades, special education and French** for the school year 1984/85. Experience preferred. Please forward complete resume and applications to: Mr. A. Vander Ploeg, principal, 75 Caverly Rd., Aylmer, ON N5H 2P6; phone: (519) 773-8476 (school).

**BRAMPTON:** The John Knox Christian School Society, Brampton, invites applications for: a. definite openings in the **primary grades**, commencing September 1984, and b. an opening in **grade 1** for the period from March 19 through June 28, 1984, with possible full-time employment thereafter. Please forward complete resume and application to: Mr. I. Witteveen, principal, John Knox Christian School, 82 McLaughlin Rd., S., Brampton, ON L6Y 2C7; phone: (416) 451-3236 (school).

See more teachers' ads on page 16...

## TEACHERS

The Society for Christian Education in Southern Alberta now operating 2 schools, 1 in **Lethbridge** and the other in **Taber**, invites applications for the following positions:

- Elementary principal with teaching duties in grade 5/6 combination
- Grade 3/4 combination
- Kindergarten/grade 1/2 combination
- Kindergarten
- Junior High — English - Social Studies
- Junior/Senior High — French
- Junior/Senior High — Home Economics
- Teachers Aid

Forward all correspondence to:

**Mr. H. Konynenbelt**  
**802-6th Ave. N., Lethbridge, AB T1H 0S1**  
**Phone: (403) 327-4223 (school) or**  
**(403) 328-7195 (home)**

## Lambton Christian Highschool

located in Sarnia, Ont., invites inquiries and/or applications from teachers for possible openings in the combination of subject areas:

- English
- Mathematics
- Geography
- Consumers Education
- Art
- Music

Send your applications, including resume, academic transcripts and references to

**W. Drost, principal**  
**Lambton Christian Highschool**  
**295 Essex St., Sarnia, On N7T 4S3**  
**Phone: (519) 337-9122 (school)**

## Wanted: Alive

Qualified applicants with reformational world and life views, master teacher credentials and a commitment to the development of Christian education sought for **Principalship** for 1984/85 school year. Also seeking applicants to fill a **Kindergarten** position and possible openings in elementary or intermediate.

The Langley Christian school is a growing community of 200 plus students from k to 7. Submit applications stating professional qualifications, experience and references to:

**Langley Christian School**  
**21789-50th Avenue**  
**Langley, BC V3A 3T2**  
**(604) 533-2222**

## Calvin Christian School

245 Sutton Ave., Winnipeg, Manitoba  
R2G 0T1

invites applications for openings in

**the Primary (1-3)**  
**and Intermediate (4-6) grades**

Teachers with an interest in **French** and/or **Music** are encouraged to apply for a teaching position to teach French or Music in grades K-9.

Write:

**Mr. John Doornbos, principal**  
**Calvin Christian School**  
**245 Sutton Ave.**  
**Winnipeg, Manitoba R2G 0T1**  
**Phone: (204) 339-3953 (school)**

## Pacific Christian School (K-12)

VICTORIA, B.C.

Due to further expansion of the school, we invite applications from suitable, qualified teachers in the following areas:

- Kindergarten — ½ time
- Primary — new position
- Intermediate — new position
- Secondary Math and Science — new position

In addition there may be vacancies in combinations of the following secondary subjects:

- French
- English
- Art
- Home Economics
- Boys Physical Education

Send resume addressed to:

**Ray Sutton, principal**  
**671 Agnes St., Victoria, BC V8Z 2E7**  
**Phone: (604) 479-9365 (school) or (604) 652-4085 (home)**



# Classifieds

TEACHERS	TEACHERS	TEACHERS	TEACHERS	TEACHERS
<p><b>BRANTFORD:</b> Brantford Christian School will require a full-time <b>Kindergarten/Special Ed.</b> teacher (3 days Kindergarten, 1 day Special Ed., 1 day principal relief in grade 3/4), beginning September, 1984. Music ability would be an asset. Please send resume to: Mr. Chris Vander Veen, principal, 7 Calvin St., Brantford, ON N3S 3E4 or call: (519) 752-0433 (school) or 752-4100 (home).</p> <p><b>BROCKVILLE:</b> The John Knox Christian School (Brockville) invites applications for three possible vacancies — primary, junior, and teaching principal (experience preferred). For further information contact Mr. R. Reitsma, principal, John Knox Christian School, 137 Pearl St., E., Brockville, ON K6V 1R2. Phone: (613) 345-1101 or (613) 342-1572.</p>	<p><b>BURLINGTON:</b> Trinity Christian School in Burlington has a <b>half-time</b> position available in <b>special education</b> for September, 1984, and possible openings at the primary and intermediate levels. Address letters of inquiry to: Mr. A. VanderLaan, principal, Trinity Christian School, 650 Walkers Line, Burlington, ON L7N 2E7; phone: (416) 634-3052 (school).</p> <p><b>DUNCAN:</b> Duncan Christian School (K-10) invites enquiries for a <b>teaching vice-principal</b> and a <b>French teacher</b> to fill possible vacancies in the Elementary and Jr. Secondary grades. Please forward enquiries and resume to Mrs. C. Atsma, Education Committee, c/o Duncan Christian School, P.O. Box 549, 5781 Chesterfield, St., Duncan, BC V9L 3X9.</p>	<p><b>DUNNVILLE:</b> For the 1984-85 school year, Dunnville Christian School, situated in the beautiful Niagara Peninsula, will need a <b>Primary Teacher</b> and possibly a Teacher for the combined <b>grade 5/6</b> with strengths in French and Music. Please contact the principal, Mr. William R. Rang, c/o Dunnville Christian School, R.R.1, Dunnville, ON N1A 2W1.</p> <p><b>FRUITLAND:</b> John Knox Memorial Christian School invites applications for possible openings in the <b>primary and senior grades</b> for the 1984/85 school year. Please submit applications and resume to: Mr. J. Van Breda, principal, John Knox Memorial Christian School, Box 27, Fruitland, ON L0R 1L0; phone: (416) 643-2460 (school) or (416) 643-4571 (home).</p> <p><b>GEORGETOWN:</b> Georgetown District Christian School invites applicants for a vacancy in the upper grades and another possible opening on the same level. Applicants with ability to teach French and/or music on rotary are preferred. Please send applications for the principal George Petrusma, R.R.1, Georgetown, ON L7G 4S4; (416) 877-4221 (office) or 877-6444 (residence).</p> <p><b>GUELPH:</b> John Calvin Christian School invites applications for possible openings <b>grades 1-8</b>. Consider becoming part of our challenging community situated in a university setting. Send inquiries and applications to: Jake Vriend, principal, c/o John Calvin Christian School, 290 Water St., Guelph, ON N1G 1B8; phone: (519) 824-8860 (school) or 836-6507 (home).</p> <p><b>HAMILTON:</b> The Education Committee of Calvin Christian School invites applications for possible <b>primary</b> grade positions for the 84/85 term. Interested teachers are requested to send a complete credentials file to: W.H. Hultink, principal, 547 West 5th St., Hamilton, ON L9C 3P7.</p> <p><b>HOUSTON:</b> Houston Christian School Society invites applications for a possible elementary opening. The Houston Christian School is located in the beautiful Bulkley Valley in Central BC. Contact the principal, H. Vandermeer, Box 237, Houston, BC V0J 1Z0; phone: (604) 845-7736 (school) or 845-7907 (home).</p> <p><b>LONDON:</b> London District Christian Secondary School invites applications for possible openings in the areas of art, computer studies, mathematics and science. Please forward letters of applications and resume to: Mr. H. Kooy, Principal, London District Secondary School, 24 Braeside Ave., London, ON N5W 1V3; (519) 455-4360 (school).</p> <p><b>LONDON:</b> London Parental Christian School invites applications for possible part-time and full-time openings in the Junior grades for the 1984-85 school year. Please send a letter of application and resume to: Mr. Herb Goodhoofd, principal, 202 Clarke Rd., London, ON N5W 5E4; phone: (519) 455-0360 (school).</p> <p><b>LUCKNOW:</b> The Board of the Lucknow and District Christian School invites applications for the position of a <b>Teaching Principal</b>. In addition applications are being accepted for possible openings for a <b>Kindergarten/ 1/2 combination class</b> and a <b>grade 3/4/5 combination class</b>. Please send your letters to: Harry Janssen, principal, Box 550, Lucknow, ON N0G 2H0; phone: (519) 528-2016 (school).</p>	<p><b>LISTOWEL:</b> Listowel Christian School invites applications for an <b>experienced teacher in Grades one and two</b> for September, 1984. Forward letters to Mr. Arnold Deelstra (principal), Box 151, Listowel, ON N0G 3A0; phone: (519) 291-3086 (school).</p> <p><b>NORTHUMBERLAND:</b> Northumberland Christian School Society is accepting applications for a full-time experienced <b>teacher/staff coordinator</b>, beginning in September, 1984. Northumberland is a small non-denominational grade school with integrated studies, strong parental support and a new building, just outside of Cobourg, Ont. For details contact: Lenie Rhebergen, Educ. Comm. chairperson, at (416) 372-4149.</p> <p><b>ORANGEVILLE:</b> The Orangeville Christian School has a number of possible openings for the 1984-85 school year, including a <b>full-time primary position</b> and <b>part-time french, remedial, and kindergarten</b> positions. For more information and/or applications, please contact: Mr. R. Duggan, principal, Orangeville Christian School, Box 176, Orangeville, ON L9W 2Z6; phone: (519) 941-3381 (school).</p> <p><b>OTTAWA:</b> The Ottawa Christian School, an inter-denominational school with K-8, is in need of a <b>teaching principal</b> for the '84-'85 school year. Please submit application and resume to: Mrs. Elsie Klassen, principal, 2191 Benjamin Ave., Ottawa, ON K2A 1P6 or call: (613) 722-5836 (school).</p> <p><b>PETERBOROUGH:</b> Rhema Christian School invites applications for 3 possible openings. 1 opening for <b>grade 5/6 combination</b>, 1 for <b>Kindergarten half time</b> and 1 for <b>Principal relief</b>. Contact: Julius De Jager, 3195 Parkhill Rd. E., Peterborough, ON K9L 1B8; phone: (705) 743-1400 (school).</p>	<p><b>RED DEER:</b> Red Deer Christian School invites applications for a <b>ECS (Kindergarten)</b> teaching position and for possible teaching positions in <b>grade 1-9</b>. Please forward credentials to: Mr. D. Plantinga, Red Deer Christian School, 14 McVicar St., Red Deer, AB T4N 0M2. Phone: (403) 346-5794 (school).</p> <p><b>ST. CATHARINES:</b> Calvin Memorial Christian School invites applications for two possible vacancies: <b>primary</b> and <b>part-time music</b>. Please send letters of inquiry to: Mr. Jack Zondag, principal, 300 Scott St., St. Catharines, ON L2N 1J3; phone: (416) 937-6302 (school).</p> <p><b>STRATFORD:</b> Stratford and District Christian School has an opening for a <b>grade 3-5 teaching position</b> for the 1984/85 school year. The grade combination will consist of approximately 22 students. Interested colleagues and beginning teachers are invited to request an application form and/or information from: A.J. Vanderstoel, principal, Box 276, Stratford, ON N5A 6T1; phone: (519) 271-7292 (school) or 284-1031 (home).</p> <p><b>STRATFORD:</b> Stratford and District Christian School has a possible opening for the position of <b>teaching principal</b>. Application forms and/or information may be obtained from: Mr. A.J. Vanderstoel, principal, Box 276, Stratford, ON N5A 6T1. Or call: (519) 271-7292 (school) or 284-1031 (home).</p> <p><b>TERRACE:</b> Centennial Christian, an interdenominational school, offering grades K-7, located in scenic North Central British Columbia, has probable openings in its <b>K/1</b> and <b>4/5</b> combination classes, starting September 1984. Applicants with a strong Christian commitment and a background in music are especially invited to apply. Contact: Joe VanderKwaak, Chairman Ed. Commission, 2304 Evergreen St., Terrace, BC V8G 2P8; phone: (604) 635-5669.</p>

**Beacon Christian High School**  
in St. Catharines, Ontario  
Invites applications for possible opening in the following areas:

**Mathematics      Science (Chemistry and Biology)**  
**English            Typing (and commercial subjects)**

We invite you to send inquiries, applications, and resumes to:

**John Vriend, Principal**  
**Beacon Christian High School**  
**2 O'Malley Drive, St. Catharines, ON L2N 6N7**  
**Phone: (416) 937-7411**

**Fraser Valley Christian High School** serving several communities in the eastern and southern part of the Greater Vancouver Regional District, providing Christian education for 340 students in grades 8-12 will need a

**principal**

also: 1 possible English position and  
1 possible Science position

beginning August 1, 1984.  
Send application, resume, transcripts, and teacher certificate to:  
**Search Committee, 15353-92nd Avenue, Surrey, B.C. V3R 1C3.**  
For further information contact: **F. Herfst, Principal 604-581-1033**

**Vancouver Christian School**  
invites applications for the possible opening of the

**Principalship**

of its elementary division, Kindergarten — grade 7.  
Please send your application and resume to the school:  
**5621 Killarney St.**  
**Vancouver, BC V5R 3W4**

**Smithville District Christian High**  
invites applications for possible positions in the following subjects:

- French
- Business Education
- Music
- Bible
- Senior Mathematics
- Senior Science
- Girls' Physical Education
- Family Studies

Please address all inquiries and application letters to:

**Mr. M.B. Strooboscher, Principal**  
**Smithville District Christian Highschool**  
**Box 310, Smithville, ON L0R 2A0**

**The Calgary Christian School**  
**Business Education**

Calgary is an important business and financial centre in Western Canada. Our Highschool wants to also participate in that part of our Father's world. We would like to hire a teacher to develop that outreach by building up our Business Education Program.

Send applications to:  
**Jack VanderBorn**  
**2839-49th St. S.W.**  
**Calgary, AB T3E 3X9**  
**Phone: (403) 242-2896 (school)**  
**or 242-5993 (home)**

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# Classifieds/Events

**HELP WANTED**

**Needed:** man or woman living in eastern Ontario to lead workshops for church school teachers — evenings and weekends. You should have some professional teaching experience and want to serve the church. Preparation takes place in Grand Rapids from July 9-13, 1984. Work in churches from Toronto to the Maritimes. If interested contact Cecilia Mereness, teacher training coordinator, Education Department, Christian Reformed Church, 2850 Kalamazoo, SE, Grand Rapids, MI 49560; phone: (616) 241-1691.

Wanted a young couple or family to live and work on dairy farm near Edmonton, Alta., beginning March 1, 1984. Must be ambitious, have experience in milking and general farm chores. Accommodation available. Wages and benefits negotiable. Contact: Ben Rietveld, R.R.2, Fort Saskatchewan, AB T8L 2N8 or phone: (403) 998-1400.

**HELP WANTED**

**HELP WANTED**

**Camp Ke-Mon-Oya** has staff openings for:  
 \* cabin counsellors 18 and older, July and/or August.  
 \* activity counsellors 18 and older, July and/or August (swimming, sailing, canoeing, sports, nature, arts and crafts, and camp craft)  
 \* camp cook July and/or August  
 maintenance person July and/or Aug.  
 If you feel called to spend a summer sharing the gospel with children, please contact:  
**Camp Ke-Mon-Oya**  
 Box 124, Unionville, ON L3R 2L8  
 or  
 call Bill and Sharon Lenters  
 (416) 294-8918

**EMPLOY WANTED**

Young married man looking for herdsman position on dairy farm. Six years experience. Call 519-472-2909.

**HELP WANTED**

**REAL ESTATE**

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 Clinton, Ont.  
 (519) 482-3455

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**Farrow to finish, 180 acres; 100** sows; good home and buildings; highway location.

**Farrow to finish, 100 acres; 80** sows; solid brick home; good buildings; highway location.

We have numerous other farm properties in Huron County. We urgently require broiler and egg farms.

**PETER DAMSMA**  
 R.R.#5, Clinton, Ont.  
 Phone: (519) 482-9849.

**A.E. LePAGE**  
 REALTOR

**Garden of Eden**  
 Quarter section of prime land in southern Alberta; 30 fruit trees seeded for hay and wheat; 3 bedroom home, plus out-buildings; new pump; 15 miles from Lethbridge; price slashed to \$135,000. Contact Chris Stewart, 327-2111 or 327-0619.

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 59000 chicken broilers; very good buildings and home; 63 acres land.

**8000 broiler breeders; pullets, 123** acres good crop land. Vendor holds 1st mortgage.

**9000 cage layers; good garden** land; close to city.

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 Call Keith Miller Realty,  
 Box 68, Dunnville, ON N1A 2X1  
 Phone: (416) 774-7624  
 or Call Keith Miller (evenings) at:  
 (416) 774-4077

100 acre Hog operation - 15 miles from Collingwood, 80 acres workable. Immaculate 3 bedroom bungalow, steel hog barn, large implement shed, 1500 bushel steel granary. Asking \$89,000.00. Call Sue Dalton 705-428-2267 S. Shannon Realty Inc. 705-428-2800.

## CALENDAR of events

Reformed Bible College choir, Grand Rapids, Mich. will hold concerts: Sat., March 10, **Mount Hamilton**; Mon., March 12, **Covenant, St. Catharines**; Tues., March 13, **Grimsby**; Wed., March 14, **2nd Brampton**; Thurs., March 15, **Clarkson**; Fri., March 16, **Clinton**. All concerts to start at 8:00 p.m.

**Mar. 31 -** Ambassador Community Church, **Windsor, Ont.**  
**Apr. 1** commemorates its 5th Anniversary. Saturday 8 p.m. and Sunday 10 a.m.

## NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Mar. 2	Tues. Feb. 28	Thurs. Feb. 23-8:30 a.m.	Wed. Feb. 22-8:30 a.m.
Fri. Mar. 9	Tues. Mar. 6	Thurs. Mar. 1-8:30 a.m.	Wed. Feb. 29-8:30 a.m.
Fri. Mar. 16	Tues. Mar. 13	Thurs. Mar. 8-8:30 a.m.	Wed. Mar. 7-8:30 a.m.

**Trinity Christian College**  
 Palos Heights, IL

Subject to funding approval, Trinity invites applications for the following faculty positions for Fall, 1984:

- Biology
- Computer Science
- English
- Music
- Nursing (2 positions)
- Theology

For specific descriptions, write to:

Dr. Burton J. Rozema  
 Vice President for Academic and Student Affairs  
 Trinity Christian College  
 6601 West College Drive  
 Palos Heights, Illinois 60463

Trinity is an EO/AA employer

## Dutch Toko

Guelph — Hamilton

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March 1 through March 10, 1984

Look for our specials in the next issue of C.C.!

## CET CONGREGATIONAL EVANGELISM TRAINING

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 \$150 includes materials, lodging, most meals.

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 2630 Inlake Ct.  
 Mississauga, ON L5N 2A7

**Church Phone:** (416) 826-5722  
**Home Phone:** (416) 826-6264

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 Het vertrouwde adres.

**OPPORTUNITIES**

The Town of Ponoka has a population of 5,000 people. It is located on Highway #2, South of Edmonton and North of Red Deer. Its economy relates to excellent farming facilities. Cattle, dairy, hog, grain and mixed farming. Many farms are for sale. Ponoka's economy also relates to the presence of a Provincial Mental Hospital with 8-800 employees. There are excellent school facilities in Ponoka. There is an Interdenominational Christian School with grades 1-9. Churches in Ponoka include a small but growing Christian Reformed Church.

For more information write or call: Mr. Don Feitsma, Box 1807, Ponoka, AB T0C 2H0; tel: 783-5368.

**MINISTER NEEDED**

**BRIGHTON, Ont.:** Fellowship Chr. Ref. Church of Brighton, Ont., is a young, progressive, close-knit, and community-minded church of Jesus in need of a pastor. A profile of the church is available upon request. Write to: Calling Committee, Fellowship Chr. Ref. Church, Box #699, Brighton, ON K0K 1H0

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 X-country & snowmobile trails, skating, downhill nearby. All chalets fully equipped for self-catering. Lots of restaurants close by. Phone Toronto 223-4012 or 705-635-2880.  
 Chalets from \$55.00

**John Knox Christian School**  
**Clarkson**  
 ONTARIO

**1959 REUNION 1984**

The Board of the John Knox Christian School Society invites you to participate in the 25th Anniversary festivities on D.V.

**Saturday, June 9, 1984**

Open house will be held in the school between 12 noon - 4 p.m. Coffee and sandwiches will be served.

Arrangements have been made for a social hour from 5:30 - 6:30 p.m. in the Meadowvale Inn at Erin Mills Parkway and Highway 401, to be followed by dinner at 6:45 for an evening of fellowship and praise.

Dinner tickets at \$15.00 per person should be purchased before May 18 from Mrs. Willy McGuinness (nee Rutgers) tel. 416-822-5572 or P.O. Box 54, Clarkson P.O., Mississauga, ON L5J 3X9.

A limited supply of yearbooks will be available.

Join us in praising the Lord for His faithfulness in the past and in praying for His continued guidance in the future.

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 (212) 855-5036  
 119 Fort Green Place, Brooklyn, New York 11217



## Dutch



### Als je't mij vraagt

Syrt Wolters

"Wat denk jij van die 'grote prijs' loterijen?" Loterijen stoten me tegen de borst. Als je jong bent en je inzicht in het leven is nog niet erg rijp, dan lokte het je wel eens aan om mee te doen aan zoiets. Zeg, zo'n mooie nieuwe auto te hebben wat je niet meer kost dan een gulden of twee, nou, 'k zou het best willen. Je wist natuurlijk wel dat meedoen aan een loterij niet goed was. Dat werd je op de jongelingsvereniging netjes uit de doekjes gedaan. Maar of die argumenten tegen een loterij nou zo steekhoudend waren, nou, daar hadden we zo onze eigen gedachten over.

Maar, hoe ouder ik word, hoe banger ik voor een loterij word. De Schrift heeft wel gelijk dat de zucht naar geld de wortel

## Wortel van het kwaad

is van veel zonden. Elke loterij appeleert op de zondige neiging in ons hart om meer te hebben dan God in Zijn wijsheid ons toeschikt. En ik vind het in-droevig dat onze regeringen zich daarmee inlaten. Het gaat allemaal onder het mom van liefdadigheid, maar intussen wordt de zondige zucht naar geld aangewakkerd en ontwikkeld. Elke regering die daaraan meedoet laadt op zich een grote schuld. Het beschermt het volk niet tegen de zonde maar het moedigt het volk aan om te zondigen. Was het niet Jeroboam die zondigde en het volk deed zondigen? Zijn einde was niet best.

In gesprekken met mensen (ook wel Christenen) treft het me altijd weer dat men van zichzelf denkt dat men zo'n grote geldprijs wel aankan. In hun dromen hebben ze het allemaal voor elkaar: Zoveel voor dit en zoveel voor dat. En terwijl ze zo dromen hebben ze niet door dat ze daarmee blijf geven dat, als ze de prijs zouden winnen, het geld hen heeft en niet zij het geld. Ik ben geneigd te geloven dat diegenen die denken dat ze

het wel aankunnen het juist niet kunnen. Die hele loterij geschiedenis doet me denken aan het werk in de ondergrondse gedurende de oorlog. Zoals velen van u wel weten waren er in Nederland veel van die ondergrondse groepen, die met gevaar van hun leven de bezettende macht bestreden. Soms kwam zich iemand aanmelden die ook wel wat doen wou "voor z'n vaderland." Zo iemand werd aan een streng onderhoud onderworpen. Je kon natuurlijk niet Jan en alleman gebruiken. Aan het eind van zo'n onderhoud werd de kandidaat een verklaring voorgelegd die hij of zij moest tekenen. Die verklaring eiste dat, in geval dat je gegrepen werd door de Duitsers, je nooit ofte nimmer een van je kameraden zou verraden. In de meeste gevallen was het antwoord: Geef maar hier die pen; wat er ook mag gebeuren, ik zal nooit, nooit en nooit een van mijn kameraden verraden. Al die grage "ondertekenaars" werden afgewezen. Want ze hadden juist blijf gegeven dat ze geen benul hadden van de sterkte en de macht van de vijand en ook geen benul van hun eigen

zwakheden. Het waren diegenen, die op de eis van het tekenen van die verklaring, zeiden: Als ik dat moet doen, dan zie ik er maar van af, want ik weet op geen stukken na waartoe de vijand in staat is en ik weet niet of ik wel sterk genoeg zal zijn om staande te blijven. Kijk, die mensen riepen we terug, omdat we dat soort juist nodig hadden.

Zo is het ook met die mensen die beweren dat ze best een miljoen kunnen beheren, ook al hebben ze nooit meer dan duizend op de bank gehad. Niemand kan me wijsmaken dat een miljoen of meer dollars niet een totale ommekeer in iemands leven teweegbrengt. Van rustig slapen is geen sprake meer. Ze zijn de kluts kwijt en zijn een sprekend bewijs dat niet zij het geld hebben maar het geld heeft hen. Als God zegt dat de liefde en de zucht naar geld de wortel is van een heleboel ellende, laten we dat maar in geloof aannemen. Hij kent ons hart veel beter dan wijzelf.

Syrt Wolters

## Persoverzicht

Carl D. Tuyl



Het parlement is weer goed op gang, en daarmee bedoel ik niet dat de wetsontwerpen na kalm overleg goede voortgang maken. Nee ik bedoel dat de vonken er weer afvliegen. Er is meer geld besteed aan werk-kreatie in Liberale kiesdistrikten dan in Conservatieve regionen. "Nogal wieses," zegt de Minister voor Arbeidsaangelegenheden, "Liberale kamerleden werken nu eenmaal met meer toewijding dan hun Conservatieve kollega's." Dat is natuurlijk je reinste kolder, en de oppositie staat bijna in brand van kwaadheid. Zelfs Clark die zich tot nu toe nogal een beetje op de achtergrond gehouden had mengde zich in het strijdgewoel.

De Conservatieven saboteren in Winnipeg het ordelijke verloop van het wetsontwerp voor gelijkwaardigheid voor de Franse taal, en er wordt achter de schermen druk uitgeoefend op Mulroney om hem te bewegen tot bemiddeling. Hij heeft voorlopig nog niet gebeten en ik betwijfel of hij dat ooit zal doen. "Ze zoeken het maar uit daar," is waarschijnlijk zijn standpunt.

Alhoewel het mijn 's Woensdagse middagpauze is heb ik maar besloten om niet te wachten op de begroting die vanmiddag in de Kamer gedeponereerd zal worden. Bij de tijd dat U dit leest is het toch al oud nieuws. Ik heb trouwens zo'n idee dat er meer politiek dan economie in zal zitten.

Onze prime-minister stond op 75-tal voor de Nobel prijs voor Vrede. Dat is nog weer eens wat anders dan een tweetal. U weet zeker wel dat die prijzen gefinancierd worden uit de nalatenschap van die mijnheer Nobel die het dynamiet uitgevonden heeft.

W e hadden hier een Ottawa commissie op bezoek om eens poolshoogte te nemen van de prostitutie die zo langzamerhand in onze steden de spuigaten uit loopt. U weet wel dat de dames altijd het kortste eind van de stok krijgen. Zou het niet beter zijn om de klanten eens aan te pakken. Ik herinner me in dit verband het verhaal uit Johannes 8 waar de heren nogal beschaamd de benen namen.

De tegenstanders van de Cruise raket proefvluchten zijn doorgedrongen tot de Hoge Raad die nu hun bezwaren gaat beoordelen. De opposenten beweren dat het kabinet niet gemachtigd is zulke beslissingen te nemen. Het is een interessant grondwettelijk debat dat volgens mij dood loopt.

En we besluiten ons binnenlands overzicht met vermelding dat we nu allemaal met elkaar, iedere Canadees, man vrouw of kind, \$1.92 per dag betalen aan onze nationale schuld. 't Valt me nog mee!

Twee gebeurtenissen beheersten het internationale beeld. De dood van Andropov in de eerste plaats. Chernenko werd vlug en ordelijk tot opvolger gekozen. De begrafenis was als iedere begrafenis een kans voor mensen om elkaar eens te ontmoeten. Chernenko sprak met Thatcher, Bush en Trudeau. Aangenaam kennis te maken en zo. U weet hoe dat gaat, en we mogen er geloof ik niet veel meer achter zoeken.

Een hoopgevend teken was dat er van weerskanten nogal vredelievend gesproken werd. Maar ik hoef U ook al weer niet te vertellen dat dat wel eens meer het geval is met begrafenissen en dat het vaak niet zo lang duurt. U en ik, we hebben al genoeg begrafenissen mee gemaakt om te weten dat veel tranen tot

de krokodillen categorie behoren, en veel zachte woorden veranderen als de erfenis verdeeld moet worden. Enfin we zullen het beste er maar van hopen.

Het tweede aandachtvragende terrein is natuurlijk de ontwikkeling in Lebanon waar Gemayel net zoveel politieke toekomst heeft als een doodgeboren kindje met een lam handje. Ik zie het niet meer zitten voor die man welke noodsprongen hij dan ook maakt, 't zit er op voor 'm. De beelden op de T.V. illustreren de menselijke verdorvenheid ten volle en beter dan welke preek dan ook. Jan en alleman schiet op alles wat beweegt en om de hekseketele helemaal aan de kook te brengen gooien de Amerikaanse schepen er ook nog bommen bovenop. En wat betreft de terugtrekking van de Amerikaanse Mariniers vraag ik me af:

gaan ze nou of gaan ze niet?

In Miami belde een mijnheer de politie op om een olifant in zijn achtertuin te rapporteren. De politie nam het met een korreltje zout, maar het was echt waar, het beest was ontsnapt uit het circus.

En als we nou allemaal even volhouden om vriendelijk te zijn voor nog een paar weken dan zitten we weer in de lente, en dan komt het glimlachje op uw lippen vanzelf wel weer. Even nog de moed er in houden en de krokusjes staan weer in bloei.

En wees vooral vriendelijk tegen uw dominee. Die man heeft het al moeilijk genoeg. Breng hem maar eens een lekker zelfgebakken appelgebak, doet de man goed moet je rekenen. Neem maar een voorbeeld aan de kampioen krentenbrood bakster.



Lente in Nederland

Nog een paar weken dan is het lente, zegt Carl Tuyl. Maar in Holland is het al lente, en de tulpen staan er maar weer goed voor.



Gratis heroine brengt geen welzijn

# Verslaafde verder in de goot door egoïsme samenleving

Weinig steden kampen zozeer als Amsterdam met het drugprobleem. Regelmatig worden jonge mensen dood op een kamertje aangetroffen. Meisjes verkopen zich als prostituee om de nodige hoeveelheid drugs te kunnen kopen. Anderen plegen winkeldiefstallen of eigenen zich goederen van anderen toe om aan geld te komen.

Een jongen die per dag voor vijfenzeventig gulden heroine nodig heeft, moet voor driehonderd gulden aan goederen stelen om die bij een heler kwijt te kunnen. De lijst van ellende zou nog veel langer gemaakt kunnen worden.

door J. Goumare

Er is twee gulden vijftig nodig om een recept van de dokter in medicijnen om te wisselen. Maar ... als het doorgaat, kunnen misschien over een poosje ongeveer driehonderd mensen, die aan heroine verslaafd zijn, dit vergif in Amsterdam gratis verstrekt krijgen. Bij wijze van proef. Het stadsbestuur van Amsterdam hoopt op deze manier het gebruik van verdovende middelen op z'n minst te kunnen reguleren. Zou het een stap in de goede richting kunnen zijn?

Ds. D.N. Wouters, die verbonden is aan de Stichting 'De Regenboog' — een stichting die vanuit enkele kerken in onze hoofdstad is opgericht met het doel druggebruik te voorkomen en druggebruikers hulp te verlenen — is daar niet gerust op. Er is bijna geen enkele andere groep in ons land die zozeer de publieke belangstelling naar zich toetrekt en tegelijkertijd zo volstrekt eenzaam leeft als die van druggebruikers. Een samenleving die zich daar niets van aan zou trekken, verdient nauwelijks de naam van samenleving. Een druggebruiker is ook onze naaste. En zeker christenen moet dit iets zeggen. Goedkoop en onchristelijk zou het zijn de druggebruiker met de vinger na te wijzen of hem aan de kant van de weg te laten liggen.

De vraag is alleen, of de gemeente Amsterdam op de goede weg is de oplossing van het probleem te zoeken in gratis verstrekking van heroine aan een paar honderd ernstige verslaafden. Zeker, wanneer men de beweegredenen van het gemeentebestuur legt naast het

evangelie.

Er worden in een nota van de gemeente namelijk twaalf punten genoemd, die duidelijk moeten maken waarom de gezochte weg goed zou kunnen zijn. Maar ... de eerste negen punten slaan allemaal op de bescherming van de



verantwoordelijkheid. Een van de kenmerken van verslaving is juist, dat verantwoordelijkheid tot een minimum is teruggebracht. Het is oneerlijk daar een beroep op te doen.

## Welzijn

In het evangelie staat het welzijn van de mens centraal. Welzijn is ook als vrij mens leven buiten de greep van machten, die een mens in hun dodelijke greep kunnen houden. Verslaving is zo'n macht.

Het grote thema van het Oude Testament is dat van de bevrijding uit de slavernij. De machten die de mens gevangen houden, zijn gebroken. Het land van slavernij mag verlaten worden, omdat God het geroep van mensen-in-nood niet langer aan kan horen. Die verlossing is radicaal. En dan mag de uittocht van het volk Israël uit Egypte iets anders zijn dan bevrijding van drugverslaving, het evangelie

samenleving en niet op een verantwoorde begeleiding van de druggebruiker. Belangrijk schijnt niet in de eerste plaats de mens te zijn, in dit geval de verslaafde. Belangrijk en voorop staat de vraag: hoe kan de samenleving beschermd worden tegen diefstal of een andere inbreuk op haar bestaan? Maar schuift de samenleving op deze wijze niet in een egoïstische houding van zelfbescherming de verslaafde nog verder in de goot?

Bij dit alles wordt er gesproken over de eigen verantwoordelijkheid van de druggebruiker. Maar dat is het

## Dat welzijn wordt niet bevorderd door zwaar verslaafden gratis heroine te verstrekken.

paard achter de wagen spannen. Velen van hen die verslaafd zijn, gingen op zeer jeugdige leeftijd de wissel over. Hebben zij toen, alsof ze volwassen waren, de risico's kunnen inschatten die het gevolg zouden worden van de eerste "shot?" En kunnen wij dan nu onze handen aftrekken van deze mensen, omdat ze indertijd wel-bewust gekozen zouden hebben?

Trouwens ... het is helemaal niet terecht om degenen die nu niet meer buiten drugs kunnen, te pinnen op hun eigen

wijst in beide situaties wel de weg van bevrijding uit mens-onwaardige omstandigheden naar een leven in ware vrijheid. In het Nieuwe Testament is het niet anders. Daar klinkt de roep: "de Heer is opgestaan". En direct daaraan gekoppeld het woord van Paulus: "ontwaakt gij, die slaapt en sta op uit de dood." Dat is bevrijding. Dat is welzijn.

Dat welzijn wordt niet bevorderd door zwaar verslaafden gratis heroine te verstrekken, ook al geschiedt dat onder begeleiding van de

GGD. De vicieuze cirkel, waarin deze verslaafden ronddolen, wordt alleen maar benauwender. Juist op grond van het bevrijdend evangelie kunnen grote vraagstekens geplaatst worden achter gereguleerde verstrekking tot heroine.

Dat de gemeente van Amsterdam van het drugprobleem af wil, is

begrijpelijk. Dat de samenleving recht heeft op een veilig bestaan, is eveneens terecht. Maar dan niet ten koste van het welzijn van mensen, die als slaaf leven en die men denkt te kunnen helpen door hen nog verder in de put te drukken.

Overgenomen uit Centraal Weekblad, van 13 januari 1984.

## Let's Play CHESS

Editor: Pete Layer

### CORRESPONDENCE RESULTS: 1982 Finals

P.W. Lamain 1 K. Amsinga 0

The one remaining game between Mr. Lamain and Mr. Vander Geest will decide the winner for the 1982 SC. Mr. Lamain needs at least a draw to clinch the title.

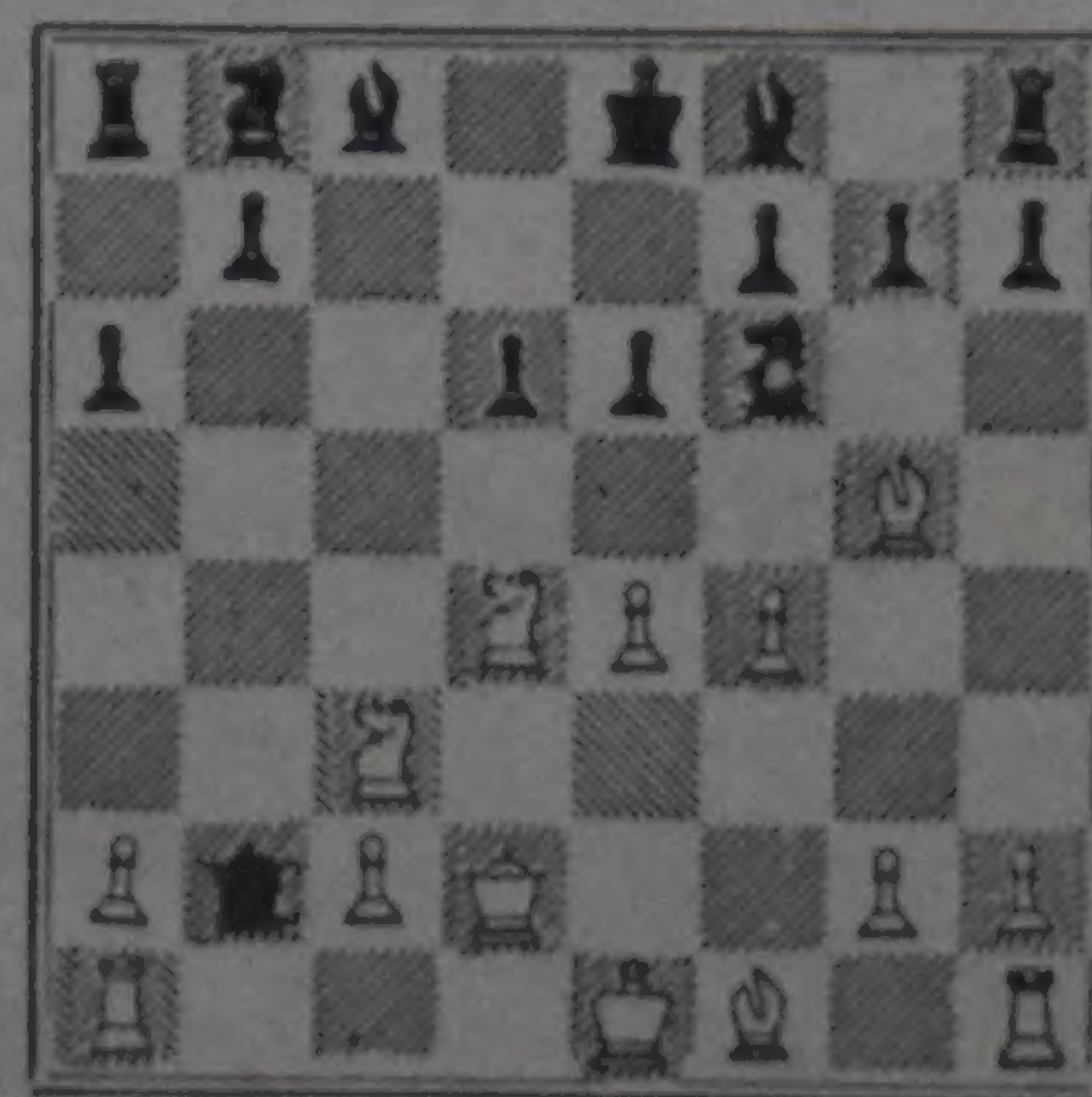
### GAME: Poisoned Pawn

The following game was played in the 1983 Preliminary Round. The poisoned pawn is the classic QNP taken by the Black Queen. White does not try to catch the Queen, but profits positionally. Although he is nearly always behind in material, White remains on the offensive throughout the game, due to the absence of the Black Queen and other pieces from the defence.

White	Black	White	Black
K. Amsinga	G. Otten		
1. P-K4,	P-QB4;	5. N-QB3,	P-QR3;
2. N-KB3,	P-Q3;	6. B-KN5,	P-K3;
3. P-Q4,	PxP	7. P-B4,	Q-N3;
4. NxP,	N-KB3	8. Q-Q2,	QxP;

Position after 8. ... QxP

G. Otten



K. Amsinga

9. N-N3,	Q-R6;	12. B-R5,	B-N2;
10. BxN,	PxB;	13. 0-0-0,	0-0;
11. B-K2,	Q-N5;		

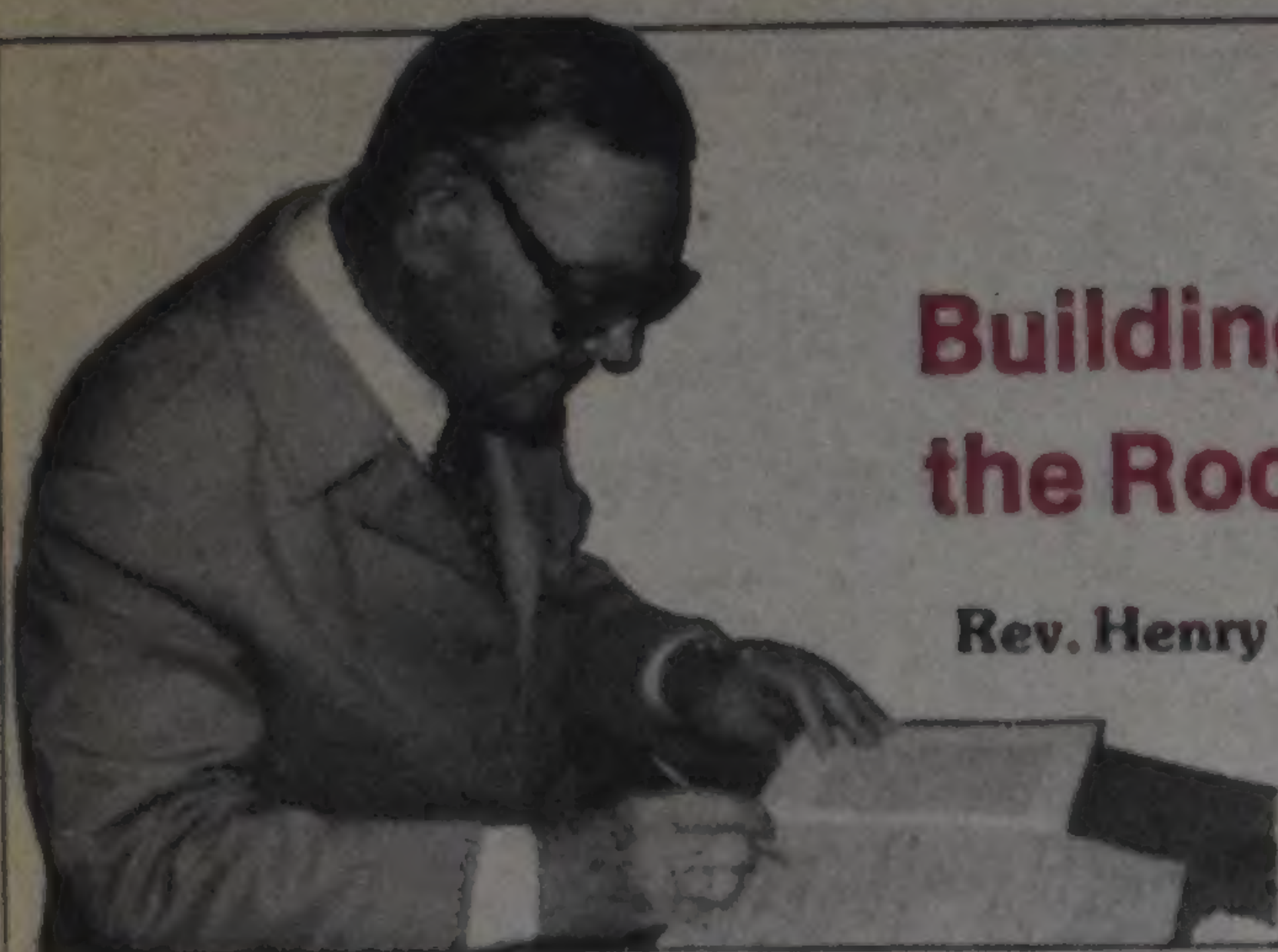
Due to four black Queen moves, some of Black's pieces are not developed yet. White can proceed to storm the Kingside immediately.

White	Black	White	Black
14. P-N4,	P-KB4;	17. KR-N1,	K-R1;
15. P-K5,	PxKP;	18. RxB,	KxR;
16. PxBP,	PK5xP;		
19. R-N1 ch.,	K-R1;	27. K-N2,	Q-B1;
20. P-B6,	R-N1;	28. N-K4,	P-N3;
21. RxR ch.,	KxR;	29. B-N4,	B-N2;
22. Q-N2 ch.,	K-B1;	30. BxP,	BxN;
23. Q-N7 ch.,	K-K1;	31. QxN ch.,	K-N1;
24. QxBP ch.,	K-Q1;	32. P-B7,	B-N2;
25. Q-N8 ch.,	K-B2;	33. Q-Q4,	K-R2;
26. QxRP ch.,	N-Q2;	34. QxBP,	

White has ample compensation for the exchange. Black was caught in a mating net a few moves later. A very well-played game by both players!



# Books



## Building on the Rock

Rev. Henry Van Andel

### Make peace before it is too late

*Make friends quickly with your accuser, while you are going with him to court, lest your accuser hand you over to the judge, and the judge to the guard, and you be put in prison; truly, I say to you, you will never get out till you have paid the last penny.*

Matthew 5:25 and 26

This word is a kind of parable. That's clear from the last line. However, before seeing it as a parable we must understand that itself teaches us a wise lesson.

Here is a man who — because of an unpaid debt — is taken to court by his money lender. According to Jesus it will be wise to make friends with him before the court case starts. By doing so the court case may be avoided. If not, the debtor runs the risk that the judge will condemn him and he will become a prisoner.

It often occurs in life that people who have borrowed money are not able to return the loaned sum or make the arranged payments. However, what is most irritating is that sometimes such people keep silent in these cases. They let their creditor wait without a word.

It is wiser for them to go to their creditor and admit their inability to pay. Maybe their creditor will grant postponement or maybe he will make another arrangement. Anyway, because of an open and honest talk the relationship between creditor and debtor is not spoiled and there is no need for a court case.

It was undoubtedly Jesus' intention to use this example as a parable in order to illustrate our relation to God. The last line: "You will never get out till you have paid the last penny," is too heavy for human relations. This line reminds us of the other parable of two debtors in Matthew 18.

In relation to God our sins are debts. That is a common biblical thought. Before the final court case, which is the last judgment, we have to make peace with God. We have to do this during our life, while we — by way of speaking — are going to court with God. Otherwise we will be condemned and go to the eternal prison. We will never get out till we have paid the last penny.

However, in this eternal prison the last penny will never be paid.

Van Andel is a retired minister living in Burnaby, BC

#### Nicaragua

### A struggle for life over death

**Christians in the Nicaraguan Revolution**, by Margaret Randall, New Star Books, 1983; 208 pp., \$7.95 paper, \$15.95 cloth. Aileen Van Ginkel, Toronto, Ont.

Margaret Randall's book portraying the roles that Christians played in overthrowing the Somoza government in 1978 is a series of statements by people whose lives were deeply affected by political events in Nicaragua. Randall allows these people to speak for themselves, giving her readers the opportunity to hear them tell their experiences firsthand.

The people telling their stories are all members of one of two communities which played important parts in effecting the Nicaraguan revolution. The first of these, named Solentiname, is a retreat founded by Father Ernesto Cardenal (now minister of culture in the Sandanista regime) on a remote island. The second, El Riguero, is an urban community in a Managua barrio, founded by Father Uriel Molina and a group of university students.

Randall has collected the narratives of both the educated leaders and the "ordinary" believers of these communities. While the stories told by the leaders reveal much of the thinking behind the revolution, those told by their uneducated companions, especially the women, show more meaningfully the role of the Christian faith in the revolution.

Ernesto Cardenal, for instance, speaks more theoretically than Olivia Silva, one of the women in Solentiname. Ernesto's interpretation of sin and

injustice comes out of liberation theology, an attempt to marry Christianity and Marxism. Olivia, though her understanding of Scriptures has been shaped by Ernesto, still reveals that her support of the revolution is motivated by a deeply biblical faith in God's promises.

Ernesto clearly believes that God's promises will be fulfilled when the classless society is fully established here on earth. He works toward the Final Judgment, which he understands to be not a judgment on those who have rejected the saving grace of Jesus Christ but the end of the unjust society. "It will take place on earth," he says, "when there are no more exploiters" (p. 117).

When Olivia speaks of liberation she appears to rejoice more in her renewed understanding of God's Word than a change in her material well-being. "I saw that the religion they were giving us was alienating," she says: "It was not the reality of the Bible" (p. 55). Olivia did not give up her faith in Christ as her personal Saviour in order to take hold of the promises of the coming Kingdom of God. She worked for justice and the removal of an unjust government because the Scriptures told her she should, not because Marxist doctrine convinced her that revolution was the true force of love at work, as Ernesto puts it (p. 111).

The contrast illustrated by Ernesto and Olivia is an important one, because it helps to distinguish between a concern for justice that is based on Scriptures and a similar concern, on the surface at least, based on Marxism. Such a distinction should prevent



North American Christians from totally condemning those Christians who seek to shake off oppressive regimes like Somoza's.

It is important to recognize that Christians confronted with oppression and injustice in their countries often have no alternative to humanism which can soon be reconciled to Marxism) as a tool for analyzing the situation around them. Christians will continue to interpret the Kingdom of God to mean a better life for human beings (see p. 16) if their only alternative understanding of that Kingdom is one which relegates it to an unearthly realm that has no bearing on sin in the world. The challenge to Reformed Christians is to resist a humanist model of God's Kingdom and to work for a biblical understanding, both here and in Latin America.

Randall's book is a very helpful one in that it gives valuable insight into the struggles that took place on many levels in the lives of Nicaraguan Christians. Their stories reveal that theirs was not merely a theological trial, but a struggle for life over death. It is sometimes good for us to be reminded of that.

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